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THE PHILOSOPHY OF

INDIVIDUAL LIFE



An Individual Intelligence!

The Moral Order in Nature

[A New Series]



From "The Walled City"



The Law of Expression



Mortgaging Your Future



The Ancient Land of the Pyramids

THE ETERNAL TRIANGLE

*Life Here and Hereafter Has A Common Development
and A Common Purpose*

TO YOU!

*A Magazine ... for the Discriminating Individual ... that Develops
and Enhances the Art of Living Here and Hereafter*



Volume Four

October, 1937

Number Eight

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EDITORIALS by	THE GREAT SCHOOL OF NATURAL SCIENCE

Articles appearing under the names of individuals express the opinions or convictions of the writers but not necessarily those of Natural Science.

Distributed by
Pioneer Press
1319 N. Martel Ave.
Hollywood, Calif.

TO YOU is published monthly at Hollywood, California. Editorial headquarters 8272 Marmont Lane. Copyright, 1937 by Noneta Richardson. Yearly subscription price \$2.50, single copy 25 cents. Entered as Second-Class Matter, June 14, 1934 at the Post Office in Los Angeles, California, under the Act of March 3, 1879.

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To You...

Just You

Mortgaging Your Future

NATURE always balances her budget. Not one atom can be taken away from or added to the matter created by Nature and existing in the universe. Throughout the three lower kingdoms the automatic processes operate to maintain balance in Nature's budget, it being impossible, under these processes, for the individual entities to overstep their accounts or mortgage their futures. Evolution is orderly and in accordance with the Law of their Being.

When the estate of man is reached, however, a different situation occurs, for with the estate of man the Individual is freed from the automatic processes and is thrown on his own responsibility to act and think as he wills and chooses.

In the first flush of his freedom he is little different from the animal as he hunts for his food, sleeps, propagates, and plays in the simple manner not far removed from the same conditions in the kingdom just below him. Being limited in knowledge, and being held responsible only according to that limited knowledge, he does not travel far from the automatic processes of the lower kingdom. The exercise of his appetites, passions, emotions, impulses, and desires is limited, so therefore he lives his life eating, sleeping, propagating, and enjoying it without committing any great grievance against God, or Nature, and without living his daily round in such a manner as to mortgage his future.

Let your mind swing upward from this borderland of the animal kingdom to the individual entities who go to make up the present civilization. Here is a stratum of the human kingdom far removed from that borderland group. Study them from the standpoint of Nature's balance of budget and determine for yourself how easily and readily they deviate from the regulation route of the automatic processes, piling up debts, living beyond their means, mortgaging their futures — for what? All for the immediate satisfaction and gratification of temporary living.

In the higher rounds of the human kingdom on the physical plane, men and women mortgage their homes, their businesses, their salaries or wages, in most cases because they hesitate to curb their desires, in some cases because of ignorance of how to balance their budgets. They assume debts which they know must be met and paid in the future, but which they hope to forestall. At any rate, they mortgage their futures.

There are others who mortgage their future health and happiness. They violate every law of health in their enjoyments of the moment; they follow the lines of least resistance to gratify their weaknesses of the day. The more they know of the operation of Nature's laws and processes, the more it is possible for them to deviate from the straight and wholesome path. And headlong they go, assuming greater and greater mortgages which inevitably will fall due in later life.

But this is only the physical aspect — serious enough in itself, it is true, but not nearly so serious as the moral and spiritual aspects; for, in reality, more people mortgage their futures in these fields than in the physical realm, in spite of the fact that the laws are more rigid, more exacting, and more inexorable in those realms than they are in the physical, financial realm where man has formulated the laws of mortgages.

The average person assumes far greater moral debts in the course of a physical lifetime than he does physical ones; many, many who are financially free and secure are top-heavy with moral debts which they are making no effort to liquidate; in fact, they do not even recognize or admit them. Many even scorn and scoff at moral laws, never considering that a day most surely will arrive when they must make a payment on the mortgage they have assumed.

As Nature balances her budget, in the universe, so Man is wise to balance his budget throughout his lifetime, that he may not mortgage his future life and happiness. He may do this by limiting his experiences, enjoyments, and indulgences to the minimum and living as near the level of the animal as possible; or, he may accept his inheritance of manhood and through study of himself, his needs, his capacities, his abilities, and his limitations learn to carry his experiences to the full extent of their constructive limitations without letting them pass beyond that bound. This is the longer and more difficult way but it is the way of continual growth and development and the pathway to a fuller life.

Financial obligations and debts involve a moral issue; they constitute a moral responsibility. Whatever is received must be paid for in equivalent or kind. When an Individual learns to pay his financial debts and discharge physical obligations, he that much sooner learns to discharge moral obligations and debts; and when he learns to do these, he soon will learn not to mortgage his future.

It is characteristic of Youth to take heavy mortgages on their futures in order to satisfy their desires of the present—hoping to pay off before the day of reckoning arrives. Take the many young couples of today—You know some of them—and note what they are doing. They work hard to make

more money to have more and better times and “thrills.” They go into debt to buy a swanky car; they run an account in order to have more clothes; they spend their last cent to pay rent for a classy apartment; and they dissipate their health and peace of mind for the fleeting pleasures of night clubs, dancing parties, and “good times.” They go into debt to satisfy their desires; they feel they must “enjoy life” at all costs, regardless of what is to come. In their mad onrush for pleasure they never stop to consider that the day is bound to come when they will not be so young, when they will not possess the health which goes with youth, when their ability to enjoy life will be far greater if the mortgage placed upon it has not been too great. But all too late they awaken to the fact that they have mortgaged their future beyond hope of paying off in this lifetime. This is a sad awakening—but a far sadder awakening lies in store for those who mortgage their future in the spiritual world for the transient pleasures of this one.

Are You balancing your Budget of Life by living a moral life, or are You mortgaging your future, not only in this life, but the next? You can place a mortgage with God, or Nature, on your life for years and years to come, and God, or Nature, will accept it. You may think by this apparent casual acceptance, that You are “getting away” with something; but You are only fooling yourself. Nature always balances her scales and to do so, collects to the uttermost farthing.

When a person desires to balance his budget he takes stock of his assets and his income. Then he limits his liabilities and outgo to balance these. Are You doing this with your everyday life, your everyday Moral life? Take heed that You do not borrow on your future and become unable to clear the mortgage when it comes due.

To Your Health!

Middle Age Disease

Violet Ultra

Listen to this from out the pages of a daily newspaper: "The five diseases that threaten men in middle age are heart disease, kidney disease, high blood pressure, hardening of the arteries, and arthritis. During the last thirty-five years these afflictions of middle age have increased 54 per cent. So serious is this situation that now every other person past 45 dies from one of these degenerative conditions.

"One investigator states: 'There are only two people who can make a man apply the brakes — his wife and his physician.' And as a rule, a man will not consult his physician unless something frightens him, or unless his wife nags him into it. Such visits are vital if these diseases are to be circumvented and controlled."

They die "from one of these degenerative conditions." Indeed; how very enlightening is this bit of wisdom! You are smarter now by far, aren't you, for having read it? Or are you?

Howsomever and wherefore, let us try to figure out just what are "middle age ills" and why. Then maybe we will know something worth while and be able to do something intelligent about the little we have discovered. All right—here we go. Where to? I don't know; let's find out. Anyhow —

Youth is ever vital, enthusiastic, important, and healthy (at least, youth as a whole.) They play and eat and live and are gay, enjoying all things, oblivious of the results. They eat what appeals to them—and let the stomach ache come tomorrow. When tomorrow comes they have not time to suffer it out, so they take a pain killer, swallow a cathartic, put on a hot water bottle. With wonderful recuperative powers they quickly recover and are on their way again, violating more rules of health and building sure trouble for the future. Each acute reaction they have to intemperate living is merely helping to lay the foundation of future trouble, until, when middle age arrives, chronic conditions are established in the systems in different locales, according to which they are called heart disease, kidney disease, high blood pressure, and what-not. Then they pay up for the follies of youth.

The average "middle ager" accepts these diseases as inevitable conditions accompanying the on-moving years and resigns himself to them, in line with his doctor's suggestions, advice, etc. And so he is pretty well done for.

This is folly. Middle age disease is merely a result of youthful faulty eating, living and various faux pas. If the condition is recognized and accepted as just that, if the individual is willing to discipline himself and change his mode of living, if he is willing to undergo a few temporary discomforts for inevitable future comforts, it is possible for him to overcome these ailments, accumulations, toxic conditions and "diseases" without the application of his wife's nagging or his physician's putting on of the brakes.

If he is willing to do these things he can, through a proper system of elimination and a natural method of living, cleanse his body of these results of youthful folly, and rebuild a strong, wholesome condition which would preclude the regular so-called diseases of middle age. Of course the way is hard and the road rugged; but it can be done.

There are people who have acquired some information and knowledge of the destructive forces and are using these to fool their fellowmen, and, ostensibly, God. But the only ones they fool are themselves—they merely are mortgaging their future contentment and happiness. They may fool their fellowmen for a time, but they never succeed in fooling Nature.

It is well for such to take stock of their liabilities and assets, to reckon their income and outgo and then start paying on the mortgage which undoubtedly they have assumed. Some men find that the mortgage on their business is too heavy, that they cannot meet their obligations, so they allow the mortgagee to take the business, thus freeing themselves from the responsibilities which are too great for them to carry. They then start anew to rebuild.

There is another way by which man can relieve himself of financial debts and mortgages—through bankruptcy. He may owe much to his fellowmen and free himself through this procedure. It is not considered honorable, but still it is lawful. However, Nature has no court of bankruptcy; man cannot slip out from under his debts and liabilities to Nature by this recourse. He can only pay his debts in full. Plenty of time he may have, but pay he must.

It is the height of folly for any Individual to place a heavy mortgage on his future peace of mind and happiness for the fleeting satisfaction of a temporary thrill, sensation, or emotional ecstasy. It is foolish for Youth to live in spendthrift ways, mortgaging the joys and contentments of inevitable old age for a few short days of sensuous satisfaction. And it is pathetic and sad for any Individual, young or old, to mortgage his future soul life in the spiritual world for a few short years of immoral living in the physical world.

The Spirit of Music . . .

The Ancient Land of the Pyramids

Verna B. Richardson

ANCIENT Egypt with all its primitive superstitions, coupled with the wisdom of the ages, holds within itself the power of complete fascination. When we have once plumbed the depths of Egyptian lore, we find ourselves loath to leave it. We can trace so many of our present day philosophical trends back to this land of mystery that it seems only natural we should feel a keener interest in this ancient race and civilization, if for no other reason than for "that which has come out of Egypt." It has been called "the cradle of Ancient Masonry," and rightly so.

The Egyptian Priesthood is said to have been responsible for the birth and development of the science of astrology. It traveled from Egypt to Persia and India and thus its influence was spread over the rest of the world. The Chaldeans were said to have been the next most proficient to the Egyptians in the art.

Pythagoras, the acknowledged Greek master in the art of knowledge and learning, credited the Egyptian Priesthood with a wisdom as mighty as their pyramids. However, as we look back thru the pages of history, we find that there never has been a time when the Priesthoods of those who had charge of the religious life of the people did not try to rule the government and state, even as they do today. They have always wanted complete power over the people, and to obtain it, they have resorted to chicanery and deceit in order to instill fear in the hearts of those they wished to keep in their power. This struggle between church and state seems to be a never-ending

one. You find also that the religious custodians amassed great wealth even as they have done in certain religious bodies today. The world has not changed much.

History tells us that both Greeks and Persians studied under the Egyptian priests, the sciences of astrology, astronomy and numbers. These priests knew the names of every king and the circumstances of every important event that occurred during the preceding four thousand years. Knowing the entire history of the heavens and the earth, they knew also the courses of the stars, the sayings of their sages and the works of their own artists during this same immense period of time. All this knowledge was recorded in huge books which were preserved in a palace at Thebes, which was called the "place of healing for the soul."

It is interesting to note that with all this wisdom, nearly every science was attributed to the ibis-headed god, Thoth, the writer or clerk of heaven. The Greeks compared Thoth to their own god Hermes. Thoth was said to have authored six books on the art of healing, in which anatomy, the doctrine of the cure of disease, and the use of medicines were said to have been discussed, including diseases of the eye.

We read constantly in the writings of the ancient Egyptians, of the books and documents which have been found under the various statues or gods. This was evidently intended as a proof of their divine authorship and sanctity. Once in a while the real author's name was actually given.

According to Diodorus, the library at Thebes contained twenty thousand hermetic or

sacerdotal books. Many of the hieratic papyri which we possess are dated from this library. The tombs of two of the librarians had been discovered. Their possessors were father and son, showing that this office like most others, was hereditary. They were called "governors of the books" or "presidents of the books."

The libraries seem always to have belonged to the temples. Thus in the ritual of the dead, we read of the library of Osiris Seb; Galen speaks of a library belonging to the temple of Ptah at Memphis, where medical manuscripts had been preserved.

The science of numbers lies at the root of all Egyptian knowledge. Only by this means was it possible to calculate the course of the stars or to ascertain and determine the limits of all that exists. The Egyptians even applied the science of numbers to their music. They regulated tone by scientifically, thru numbers, lengthening or shortening the strings of their instruments. Their development of artistic design was mathematically arranged also and corresponded to their scientific use of numbers. These things show beyond a doubt that their culture had progressed beyond that of other countries of that time.

It is said that their laws were a fountain of pure wisdom and their state institutions were adapted to the needs of the country. It took a comprehensive intellect thus to work out all this which had to do with the general welfare of a people. They considered numbers as the only certainties, for they could neither be controlled nor perverted. Every nation has its own ideas of that which constitutes right and wrong; every law can be rendered invalid by circumstances (and how well we know it), but the results obtained from the science of numbers can never be overthrown. This was their doctrine.

Most people are under the impression that Pharaoh was the name of some of Egypt's Kings. This, however, is erroneous. It was just a word which was used to describe a per-

son so great that no one hardly ventured to call him by his proper title. The Egyptians spoke of "Per-o" or Pharaoh, as we call it, signifying "Great House," when in reality they meant the king. They looked upon their king as upon another god and rendered to him the utmost of reverence. He even called himself "Son of the Sun." In some of the temples can be found pictures representing his childhood and which show the great goddess Isis dangling him on her knee.

When the king died, he was supposed to have joined his brother gods in heaven. Temples were erected to him and scores of priests were employed in his worship. The distinction made between him and the other gods is that he was called "the good god," while Amen-Ptah and the rest were called "the great gods." Here again we find human nature in an effort to deify itself, while at the same time giving recognition to a higher force, whose power is indisputable.

We may as well give here the explanation of the Egyptian conception of Cosmos, which consisted of the three great realms—the heavens, the earth and the depths. We gave in a former article their idea of creation, which concerned the celestial Nile, or as some have it, the ocean which engirdles the vault of heaven and upon which the sun moves in its boat drawn by the planets and fixed stars. Above this ocean there is the kingdom of the blissful gods who sit enthroned under a canopy of stars. The surface of the earth is inhabited by human beings, having a share in the three kingdoms. Their souls come from the heavens, the source of light; their material bodies are of the earth and from this outward form, each individual is thus distinguished from all the others, while his phantom or shadow, belongs to death.

The Egyptian belief is that at death, the soul, body and shadow are separated from each other. The soul returns to the place from whence it came (to heaven), for it is a part of the god Osiris, the Soul universal. The

body is committed to the earth out of which it was formed in the image of its creator. The shadow, or phantom, descends into the depths, or the kingdom of shadows. (This is evidently where the word "shade" came from, as applied to those dead who are still seen by the living). The gateway to this kingdom is in the West among the hills, where the sun dies daily. Thence arise the varied ideas and concepts connected with the rising and setting, the birth and death, the arrival and departure.

There seems to be more than one version of the reason for the careful preservation of the body after death from the process of inward decay or outer destruction. There was in the religion of ancient Egypt a principle condition upon which depended "the speedy deliverance of the soul" and "the early appointed union with the source of light and good, which two properties were in idea, one and inseparable."

One version of the reason for complete preservation of the body is that the soul was supposed to remain, in a sense, connected with the body during a long period of years and from time to time could appear to mortals at will, in various forms and places.

Another part of the Egyptian dogma made the welfare of the soul dependent on the preservation of the body. The dead were supposed to obtain the use of their limbs, mouth, eyes, ears, heart, feet and hands again in the nether world, and thus it was necessary that these should be preserved intact. That which was missing from the body would also be missing from its phantom or shadow.

The Egyptian idea of immortality stretched in every direction. As the sun at night is not really dead, but only gone to lighten the nether world, so too the Egyptian only seems to die. The real life of his eternal soul only begins after he has taken leave of this world. Before his soul can join Osiris, the Universal Soul, it must descend into the lower regions, where it is pronounced just, and in the pure light of the East partakes of salvation and

reaps without difficulty that which it has sown, or, after suffering fearful torments in the purgatory of hell, is scourged out of the nether world to begin its wanderings thru the bodies of animals. If, after all this, it is purified and pardoned, it is then permitted to unite itself with Osiris. If not pardoned, the round of purification must begin all over again. Because of their belief in the transmutation of souls, the Egyptians were worshippers of animals, the most sacred of these being the cat.

Animals in general were deified only in certain districts, while the cat was an object of general worship and adoration. It is said that when a house was on fire, the Egyptians never thought of putting the fire out until their cats had all been saved, and that whenever a cat died, they shaved their heads as a sign of mourning. If anyone killed a cat, either by intention or by accident, they were put to death without any mercy whatsoever. The bodies of these animals were embalmed as were the bodies of human beings, wrapped in fine linens and buried. Their mummies are to be found in almost every museum the world over.

There is so much to tell about this ancient people that this will merely serve as a beginning upon which to build our musical idea. So, until the next issue of the magazine, when the subject will be continued, we bid you wait for us.



The Road Maker

Marguerite Bryant

Your paths were two when first the tale began
And now are one, and still with every year
Love, the Divine Roadmaker works His will.
And of these paths He makes one perfect Road,
Which those who follow after shall find smooth
And with more easy steps shall seek the dawn.

“Outcast”

Mary Lou Fletcher

DEAR Editor:—

I am taking this opportunity to tell you again how grateful I am for all that you have done for me. You have given me more trust in myself.

Many thanks to you.

The poem I have enclosed is taken from a true story. I first heard it when I was fourteen, almost four years ago. It made such a great impression on me that I have never forgotten it. I don't know how it will affect you or the reader. But I do know whenever I think of this young man, even to this day, a lump rises in my throat.

While I'm on this subject I would like to correct a few things people in general misunderstand.

I have heard time and again that a child should not be brought up in prison environment. How wrong that statement is. Children become more broad-minded, are forced to face true facts as they should be; they learn right from wrong early in life and never forget the difference. *There has never been a child born or raised in San Quentin returned here as a prisoner.*

I have noticed also, when asked where I live and when I say San Quentin, mouths fall open and shock fills people's eyes. Right there there proves, as an average, people are ignorant concerning prisons and the men inside the gray walls. Too many untrue stories have been read and too many exaggerated movies seen.

I assure you these (convicts to you) won't sneak up behind and stick a knife in your back. In fact I know men who are better mannered, behaved, trusted, and more loyal

than some of the fellows I have met and know on the outside. Of course as in all walks of life there are men born untruthful.

Notice please I never outrightly call them convicts. The only time I ever use that word is to make the subject I'm talking about clearer to the reader. At home and among friends I never speak of or call them other than men or fellows. Do you wonder why?

My father (J. H. Fletcher) knows more about these men than most people do. Therefore, is it any wonder I believe and live up to the standards he has set before me? I was taught never to condemn a man because he made a mistake; treat him as you would like to be treated if in his place. To give all men a chance and if they prove unworthy, your efforts were not in vain. My father is a grand person and I honestly believe if more children were brought up as I was there would be less crime in the world today.

There are many more things I would like to say and try to set the reader on the right track but I have written more than I should.

I hope I have not bored you, but I just had to say what I did. It makes my blood boil to hear people talk about things they don't understand and to see them every day sneering at these men. I wish I could stamp out their wrong attitude and the crazy ideas they get.

Thank you again for your time which I sincerely hope and trust was not in vain.

“Outcast”

The sunset scattered its colors of blue
and gold,

Upon high gray-walled buildings where men
are both young and old.

Steel blue and cold was the bay.
The enormous gray wall against the horizon
lay.

God bless the poor boy in this mournful
setting, whose story I now unfold.

Try to find a soft spot in your heart for
him after this tale is told.

In the dismal prison hospital a young man
lay slowly dying.

Sharp pains racked thru his body but he
was bravely smiling.

The doctor knew he couldn't save him, tho
he had worked in vain.

Death wasn't far off but still the lad was
game.

He knew he wouldn't be missed, be he alive
or dead.

His parents had disowned him, his wife married
again 'tis said.

He was a convict, made a mistake, committed
a sin.

All odds were against him, could only lose,
but never win.

He wanted to be buried on the hillside in
the town where he was born.

He could see the small town now, green valleys,
the wheat fields and waving corn.

He asked his parents for the one last wish,
sent a wire.

Hoping they'd forgive their wayward son who
had sunk into the mire.

Pain in his eyes, he looked up at the doctor
and sighed,

Then groaned, stiffened, relaxed and died .

His parents told authorities to do with him
whatever they liked;

They didn't care where or how as long as he
was out of their sight.

So they put him in a crude home-made casket
and lowered him into a pit.

Buried him in the prison plot, put at his
head a wooden marker with his number on it.

The boy now lies in his gloomy prison grave
among the other poor forgotten men.

Poor boy, don't condemn him, instead think the
best of him you can.

Perhaps God who sitteth in Heaven and marketh
the sparrow's fall,

Loves the soul of this young outcast far more
than the world and all.

My Hour of Peace

Helen P. Thurman

This is my hour of peace; this one bright, shining hour shall
be inviolable. Turbulent yesterday shall not touch it, nor shall
the fringes of tomorrow's anticipation hang across the serenity
of its face.

Through the portals of self-control, I will enter into this
hour; not as one retreating in defeat from the reality of the
world but as a general taking stock of his defences for tomor-
row's battle.

There shall be no crowding in this hour as if a hungry,
pushing life must hold all knowledge in its greed hands before
the hour can strike again. Only these things: sunlight, clean
air, a growing thought, an understanding heart — and peace.
It will be an hour to think, not act. Old thoughts will be the
best — thoughts that Aspasia might have thought as she
awaited Pericles' return, or the maid Ruth, gathering wheat
in Boaz' field. Today's thoughts would not leave this hour
at peace. And they must be big thoughts — eternal in their
truth. Small thoughts would bring me back to pettiness and
close the door of this one shining hour.

No pebbles shall be dropped upon the clear pool of my con-
sciousness. Knowing itself alone, the yearning soul shall walk
toward that deep well wherein lie truth and knowledge—beauty,
goodness, peace—and drink away its thirst.

Inside that walled-in hour, I'll take some little lump of life
and mold it; feeling its damp resiliency against my questing
palms—knowing the joy that the creator feels. But I'll not
care when it is finished, nor whether, molded, it shall have a
recognizable form. All that belongs outside this hour of peace
—the interest in the end and not the means, the striving for
a product to be weighed upon the world's exacting scales.
Here in this hour belongs the simple joy in effort; the thrill
of being one with the vast, teeming, creative leavener of life,
whatever it may be.

I'll leave outside the clash of will against circumstance, the
desire for reward, the fear of punishment. These cloistered
walls shall be insulated against the minor wails of greed, am-
bition, selfishness. Across the stillness of the air, only the
melody of life shall float, filling each corner with its symphony
of sound.

Deliberately, I ask for this one hour, knowing that only
through struggle and through effort can the soul advance.
But I am content to rest here by the way, for in this hour I'll
gain some knowledge of the path ahead. I'll read the maps
that countless centuries of weary, marching feet have etched
upon the sands of time. I feel no waste at stopping here.
Without this hour of contemplation, the days ahead might
in a circle tread, repeating endlessly their vast futility.

I'll stand alone within the Temple of my Soul, and though
I face the fact that there are bricks of selfishness and greed,
of vanity and fear within those walls, I'll not recoil. For I
will know that underneath the surface of each life, however
crooked it may seem, is that creative, integrating, conquering
force which but awaits the touch of him who builds.

The Law of Expression . . .

August Brandon

THE Law of Expression is the law of uniform and multiform manifestation among the several planes of being or existence. It is applicable to all kingdoms, planes, species and varieties in Nature, including the physical, spiritual, moral and mental planes of man; and because of these infinite gradations, it is frequently referred to as the "Law of Degrees."

This great law begins with the absolute and extends to infinity and may be scientifically classified as The Great Law of Periodicity. It embraces the subordinate laws of polarity, evolution, conversion (change or conservation) and relativity, throughout each of the various departments of Nature. The law is both *general* and *specific*; it is dual in nature and bi-sexual, the same as the other four laws just mentioned, and should be treated categorically.

Regarding the *general* law: Sentient man is capable of cognizing only that small segment of phenomena which may be expressed by a very few degrees, minutes or seconds on an arc of the great cycle of manifestation; and only that phenomenon which has reached a degree of fineness (or coarseness), with its particular vibratory rate, which may fall within his individual powers of perception. Certainly, these few degrees, minutes or seconds of phenomena, expression or manifestation, coming within man's perspective at a given time is not *all* of being or existence of this particular phenomenon. Only a very small portion of its entirety is manifested to our senses—a very few degrees at best. A phenomenon comes from somewhere (not nowhere), is something (not nothing), and it cannot be annihilated, although its form and density change constantly; it still exists in some other form (when out of man's perspective) and will continue to exist indefinitely. In like manner do all of the kingdoms of earth find expression, as do the seasons of the year, the planets and entire Universe, with their infinite recurring possibilities.

Regarding the *specific* law: Man's cognition here of phenomena is broader and more definite, as perception is attained with less difficulty. Although every act and thought of man has its proper antecedents, together with all other objectivity, whether it is called "expression" or "manifestation" (axiomatically, all perceptible phenomena provide antecedents for proper

subsequent expressions), through a multitude of repetitions or cyclic unfoldments in a limited time-expanse, man is capable of cognizing relatively a greater number of degrees of expression (phenomena) under the *specific* law than under the *general* law, because of better synchronization of objectivity with himself and an isochronization of the involved time elements. But, until manifestation reaches a fineness (or coarseness) of particle and vibratory rate peculiarly within his individual perspective powers, he knows not at all where phenomena, or manifestation, or expression came from before they entered his scope of cognition, nor where they go after they leave his range of perception; nor does he know definitely any one of the several forms or the corresponding density they assume in the other or veiled parts of their periodic cycle.

For a greater understanding of these unrevealed mysteries of Nature (or of Being), man is forced to depend more and more on logic and analogy for improving his sense of perception.

If by any chance, contemporary intelligences, and particularly the scientific and philosophic minds, can be afforded, through the humble effort of the author, one slight additional degree of useful penetration into the majesty, consistency and orderliness of the thoroughly integrated and perfectly co-ordinated divine plan of Nature, then this essay will not have been written wholly in vain.

All references here to form are relative and incidental, because whatever applies illustratively to form is equally applicable to individual forces (or actions) of man and all other entities in Nature, as force and form are correlatives of all manifestations, each complementing the other. However, the smaller the periphery of phenomena-cycle or smaller the diameter of orbit, relatively greater (more thoroughly) does man cognize all dimensions of an entity or force. Some men, naturally, have a greater scope of cognition than others, dependent upon their individual state of refinement and a correspondingly profounder understanding of relationships. As a man's scope of cognition widens so does his capacity for analogy increase.

Nature exists to the mind not as an absolute realization, but as a condition, as a flux, as something constantly changing from the imperceptible to the

perceptible, and vice versa. It is neither entirely this nor that. It is suggestive and prospective; a body in motion, and not an object at rest. It draws out the soul of man and excites thought, because it is embosomed in a heaven of possibilities; it interests or intrigues without satisfying. The introspective contemplation of Nature has a definite pleasure for us, because in the mind it is canopied by the ideal, as the terrestrial landscape is canopied by the sky.

The material Universe appears as a suspense, something arrested on the point of transition from non-entity to absolute being, wholly neither, but on the confines of both, which is the condition of its being perceptible to us. We are able to feel and use heat, because it is not entirely heat; and we see light only when it is mixed and diluted with its opposite or contrary. The condition of motion is, that there be apparent something at rest (something as a contrary); else how could there be any motion? We use force because it is only in part that which it should be. What could we do with unmixed power? Absolute space is not cognizable to the mind; we apprehend space only when limited and imprisoned in geometrical figures. Of absolute life we can have no conception; the absolute must come down and incarnate itself in the conditioned, and cease to be absolute, before it comes within the plane of our knowledge. The unconscious is not knowable; as soon as it is thought it becomes conscious and transforms itself into an intangible image. It represents an instance in which the transcendent *general* blends itself with the *specific*.

And this is Nature's art of expression. We can behold nothing pure; all that we see is compounded and mixed, possessing its dual counterpart. Nature stands related to us from a certain angle. A little removed either way—back toward its grosser side or up toward its ideal tendency—would place it beyond our ken. It is like the rainbow, which is a partial and incomplete spectrum development—a pure white light split up and its colors detached and refracted—and seen only from a certain standpoint.

Reason supports the theory that evolution of all phenomena proceeds from definite antecedents (primary sources) and nothing logically refutes it. Therefore, all things are composed, primarily, of one bisexual substance, on the principle that a difference in degree (under certain laws) invariably produces a difference in kind, with a steady progression from homogeneity to heterogeneity. From the clod and the rock up to the imponderable, to even light and electricity, the difference is only more or less of selection and filtration under a universal dual sex-principle. Every grade is a new refinement; every species and variety a veritable sex expression; the same law lifted

to a higher or different plane. The air is the earth with some of its coarser elements purged away; likewise the water. From the zoophyte up to man, more or less of spirit gives birth to the intervening types of life, particularly in their transformations or metamorphoses. All motion is but degrees of certain gravitational forces; and the thousand colors with which the day paints the earth are only different shades of light. All form aspires towards the circle or sphere, and realizes it more or less perfectly. By more or less of heat the seasons accomplish their wonderful transformations on the earth and in the air. In the moral world, the eras and revolutions that check history are only degrees in the development of a few simple principles; and the variety of character that diversifies the world of men and manners (and all objectivity) springs from a greater or less predominance of certain individually fixed sexual traits, which, in turn, are universal characteristics. The pseudo-scientific theorem of an exclusive "positive-negative principle" for *inanimate* matter has proved definitely inadequate for a self-sustaining universe presupposing constant integration and re-distribution of phenomena.

In its dual aspect, this Law of Expression, or Law of Degrees, pushed a little further, amounts to detachment and separation, and gives birth to contrast and comparison. This is one aspect in which the law manifests itself in the individual and to the individual. The chairs and pictures must come out from the wall before we can see and define them. The tree must detach itself from the landscape, either by form or color, before it becomes cognizable to us. There must be irregularity and contrast before concepts can be formed; there must also exist contraries; the *general* must interpenetrate or blend itself with the *specific*. Our bodily senses relate us to all specific things on this principle; they require something brought out and disencumbered from the mass. The eye cannot see where there is no shade, nor the hand feel definitely where there is no inequality of surface, nor the palate taste where there is no predominance and variety of flavor, nor the ear hear where there is no silence. Montaigne's following passage comes under this law: "Whoever shall suppose a pack-thread equally strong throughout, it is utterly impossible it should break; for where will you have the breaking to begin? And that it should break altogether is not in Nature."

The palpableness and availableness of an object are in proportion as it is separated or detached from its environment. We use water as a motive power by detaching a part from the whole and placing ourselves in the way of its tendency to unite again. All force and all motion are originated on this correlated principle. It is by gravity that we walk and move and

overcome resistance and, in short, perform all mechanical action; yet the condition is that we destroy the established equilibrium of things for the moment, and avail ourselves of the impulse that restores it again. The woodman chops by controlling and breaking the force which he invariably the next moment yields to. Always it requires an equivalent of force to disrupt this equilibrium (plus losses), as may be realized in its re-establishment. And this also expresses the Law of Conservation of Energy in positive physics. It is also the Law of Personal Effort in metaphysics.

So, in higher matters. We are conscious of pain and pleasure only through the predominance of some feeling. There must be degrees and differences again, and some part relieved more than another, to catch an expression on. Entire pain or an equal degree of physical suffering in any part of the body would be a perfect blank, complete numbness; entire pleasure we could not be conscious of, and for the same reason. There would be no contrast, no determining hue, no darker or brighter side, no emphasis, no reference frame. If the waters of the earth were all at the same altitude, how could there be any motion among its segregated parts? It is like a sphere, which, as it merges all possible form in itself (the sphere being a geometric figure on the plane of finite intelligence representing the highest human concept of *infinite* form), is properly of no form, as white is no color; and cannot be grasped and used as parts and fragments can. The relationship is obscured, there being no angles and outlines to define and give emphasis.

Hence, the pain or pleasure that is definitely shaped in the consciousness and that can be spoken is necessarily partial and does not go the full circle of our being. We are not continuously conscious of health and growth, because they are *general* and not *specific* conditions of life; they are not rendered sufficiently prominent by contrast.

The dictionary and the sciences, in fact the whole province of human knowledge, hinge upon this dual sex-principle. To know a thing is but to definitely separate and distinguish it from something else; and classifying and systematizing are but carrying the same law from the particular, or specific, to the general, and vice versa. We cannot know one thing alone; two ideas enter into every distinct act of the understanding, one latent and virtual, the other active and at the surface. To use familiar examples, we cannot distinguish white without having known a degree of black, nor evil without having known a degree of good, nor beauty without having known partial deformity. Thus, every principle has two sides, like a coin, and the one presupposes the other. If the human arm, or any other limb, is raised, it must be lowered

again, which incontrovertibly expresses the dual-sex principle, though contemporary science frequently limits action of this nature to the mere "positive-and-negative" categories.

Our fundamental instinct is the sex-instinct. It is not hunger, as hunger by itself is only the feminine expression of the sex-principle; while food, its opposite, is the masculine expression. If science, uncompromisingly, would recognize this fundamental dual sex-principle in its universality of action, and not limit it merely to the three higher physical kingdoms of being, i.e., vegetable, animal and human, there would be a tremendous progressive urge in scientific endeavor and achievement.

(The foregoing is part 1 of an essay on "The Law of Expression." Part 2 will follow next month. All rights are reserved.)



Home

Mary Pattison

"A home is not only a shelter from cold and wind and rain, but from the world's outside hostilities, fears, doubts, and divisions. It offers peace and rest to the returning worker, a cozy chair, a hearth, and a feeling that all is well because this cherished spot exists, wherein retirement is possible and refreshment at hand. * * * Its nourishment is more than meat, for the mind and soul of man must feed, and a home that is not a place where the soul restores itself, and the heart finds new aspiration, is something less than the name implies. How often do we "perish the thought" of one of the members of the family, rather than "nourish" it to better being? Discouragement has killed more of our good people than war, pestilence, and famine. The very few who have fought and won the battle through applied discouragement, would probably have reached earlier and greater heights if inspired by the right sort of healthy and definite encouragement. It might almost be well to lay it down as a moral rule in every family—Discourage one another **not by word**, or look, but rather encourage ever to a better way.

"With this meaning of home in mind, it clearly becomes the business of each member of the household to help to produce the most constructive and inspiring atmosphere possible. Each home should exist around an idea standing as a vitalizing influence for self-expression, not only of each member of the family in each effort of the day, but of the family as a unit, and its individual and encouraging relation to the community. The real home would make of the town an environment of shelter, comfort, nourishment, and encouragement, but that blessed stage of society has not yet been reached where more than a few people can live intimately and harmoniously for any length of time under the same roof, so we turn to the family unit in order to mass the domestic forces and demonstrate the highest order of human relationship in the State."

(From "The Business of Home Management")

Dry Wells or Full Store Houses . . .

Tasso W. Swartz

WELLS of cool refreshing water are one of Nature's most beneficent gifts to mankind. But what replenishes the supply? The forces of Nature at work. How disappointing to the thirsty pilgrim on life's highway to come upon a well that has gone dry. Perhaps he looks for the cause. It may not be evident but of one thing he is sure. For some reason the source of supply has ceased, has been cut off or diverted.

Similarly the life-giving waters of human character dry up. Why? There may be a multitude of specific causes but, basically, examination will show that we have ceased receiving. With supply gone we have nothing to give. Is it because we have refused to proffered gift or failed to earn a reward by lack of effort? Have we turned deaf ears to words of friendship and admonition? Do we receive so ungraciously that we offend those who would give? Are we afraid to accept because we instinctively realize that by so doing we create an obligation to repay? Do we pride ourselves on our self-sufficient independence? Do we boast that we owe no man anything, or as frequently phrased, look any man in the face and tell him to go to hell? Do we fail to express appreciation for gifts in the same spirit in which they may be so kindly offered? Do we deliberately close our eyes to the things we need? Are we suspicious of the motives of the giver? Is it because we are recognized as chizzlers? Have we refused or neglected to repay in kind or its exact equivalent? Do we prostitute our time and strength by conjuring up situations over wrongs either real or imag-

inary and clinging to them till they poison our whole being?

So runs the interminable list of leaks that sap our souls of the ability to be renewed in those qualities and characteristics which are constructive. Eventually destructive dissipation of our resources will rob us of all the sweetness and goodness in life.

Now let us have a look at the other side of the picture. If we would give bountifully to those around us we must obviously have a storehouse well stocked with good gifts. Our first concern is to fill the shelves. Then to keep the stock replenished receiving must at least balance the outgo. If the business of life is to be successful we must take inventory, dispose of dead stock items, and keep the useful articles moving. If we would avoid stagnation capacity to receive must gradually expand. Therefore the receiving warehouse of Consciouness must always be making additions to accomodate the new and useful things which experience brings to our attention. The sales force—our desire and capacity for giving—must find the market for this increased product, or those about us who are ready to receive. When orders come, the shelves are searched for just the right articles. These in turn go to the shipping department—the means utilized in giving—where final disposition is made of that which we have to offer.

If all the departments in our establishment of life are well ordered and progressive we are bound to have that inherent sense of knowing that our task has been well done. In business the more frequent the turnover the greater the profit. Likewise the more we seek for a use of the gifts that Nature has bestowed upon us the more indelibly they become fixed in consciouness for our further use. Let us guard the storehouse of the soul zealously that we store therein only that which is constructive. We may depend upon it that our happiness and contentment will be in exact ratio to our compliance with the Great Law of Compensation.

The Great Highway ...

The Eternal Triangle

BEFORE an answer can be given to the problem appearing in the July issue of the magazine under the caption "Marriage of Convenience," further analysis and elucidation are necessary, by way of laying a foundation for the fundamental principles involved. While numerous letters have been received, they have not lived up to expectations, the majority of them only presenting a solution on the basis of a few obvious points.

In struggling along The Great Highway of domestic felicity or infelicity, one sees and hears of many human entanglements, frequently referred to as "The Eternal Triangle." In all walks of life, throughout the pages of history past and present, the same three-sided problem is found; on the basis of this it is logical to assume that they will continue to be found throughout the future years and ages; hence the triangular involvement is called "eternal."

Some of these triangles have a comedy side, but the majority take on a very serious aspect, sometimes terminating in tragedy and death of one, two, or even three of the parties concerned.

There also appear along the highway the quadrangles, where four people are involved, but these are far less prevalent. While it seems the daily newspapers are full of "eternal triangle" stories, how very few there are from the great mass of humanity that ever reach the point of publicity. Today there are more divorces and consequently more is heard concerning the domestic inharmonies, but stop for a moment and realize how many unhappy marriages exist wherein no divorce is even contemplated.

Some of these people openly admit inharmony and incompatibility; others use every means of concealing it from their friends and associates because of pride. In many domestic situations the triangle actually exists but it is not admitted between the people involved, or if admitted, it is not discussed. There are, perhaps, more of these secret involvements than one would realize.

It is necessary first to recognize that these conditions exist, that the "eternal triangle" is a common event in the lives of human beings, before it is possible for an Intelligence to calmly, rationally, and unbiasedly view the problem from the standpoint of constructive solution. There are those who intolerantly close their minds to it because they feel themselves exempt from it; they cannot conceive themselves involved in such a dilemma; but it is surprising how many well-intentioned, moral people blindly and ignorantly rush headlong into a triangle situation before they are aware of it.

A person who is sufficiently broad-minded to recognize the existence of a fact, who endeavors to understand moral principles and conform his life to them as best he can, is far better equipped to handle a domestic situation in his own life with constructive results than is he who closes his eyes to the possibility of it and refuses to believe it ever could happen to him.

Wherein does the Moral Order of Nature and the moral principles apply to this problem of the triangle? This is the point of interest to those readers who are making the definite effort to progress on the road of psychic unfoldment and growth.

When God, or Nature, bestowed upon Man

his freedom—that is, gave him the power and privilege to live his life to his own choosing—he likewise fixed upon him certain responsibilities and obligations, among which were rightly to use the knowledge he garnered as he traveled his path of life. Therefore, moral principles and laws were formulated to constitute a mode of action for Man to follow, if he so desired. If there were no moral laws and no Moral Order Man would have no guidepost to assist him in his travels; and he had to be given the power to conform to these laws, or not, otherwise he would be in the same category with the animals.

However, it was necessary to base these moral laws upon Equity, Justice, and Right; and to fulfil this premise, man could only be held responsible according to his knowledge of them at any given time. As a result, the greater knowledge Man possesses, the greater is his responsibility—which is just and which is equitable and right.

The eternal triangle is more prevalent among the higher rounds of humanity on the physical plane than among the lower. With greater knowledge comes man's greater desire for happiness and more involved become the complications of his problem in seeking it.

For instance: Consider two young women and one young man. Both of the women are attracted to the man and desire to marry him. He admires both and has a particular attraction for each. His problem is to decide which of the two will afford him the greater satisfaction and contentment in his domestic life. Both of the young women are attractive and desirable; but his knowledge of women, in general, his knowledge of moral principles, his knowledge of the abilities of the two women to live by these principles, his knowledge of himself and of what constitutes Happiness, is limited; therefore, is it to be wondered at if he makes a mistake in his choice, only to discover it later on in

his life? Or is it to be wondered at if the young women make their mistakes. Each possesses at this given time a limited amount of knowledge of both sexes; each is struggling for happiness. It is natural they should make mistakes.

This combination presents a triangle before marriage. It is just as likely to occur after marriage. Tragedies result both before and after. If the individuals concerned had greater knowledge of Love, the Love Relation, and Married Happiness, many of these situations could be avoided.

If You desired to mix two highly explosive chemicals and knew that a mistake in the process of mixing might cause forfeiture of your life, no doubt You would study about them, increase your knowledge concerning them, and try to understand as much as possible in relation to them before You started to mix the ingredients. If they are properly mixed the combination is constructive; if improperly mixed it is destructive.

The analogy can be applied to marriage. Those who possess sufficient knowledge can combine the two elements of masculine and feminine into a constructive association that will bring satisfaction and contentment into their lives. Without knowledge the two elements can be combined in a marriage that is destructive to both of them.

There are people who claim that too much knowledge concerning Love and the love relation kills romance and deprives one of the thrill of inexperience. Does this sound logical? The greater the amount of knowledge one possesses the greater is his capacity to enjoy. Therefore the romance should be more thrilling and satisfying.

In the constructive solution of any triangle problem the first thing to be considered is the individual aspects, in relation to the discharge of personal responsibilities and obligations. Each individual concerned has his and each must discharge his own. This is why each triangle situation is different and

why it always and ever is an *individual* problem.

There are two ways of solving the situation: Either to maintain the established marriage relation or to sever it and satisfy the new attraction. Each person must make his own decision which way he will take. If, after analyzing his duties, responsibilities, and obligations he decides to maintain the relation he has established, then it is incumbent upon him to do so cheerfully, gracefully, and determinedly that he may do his part in creating harmony in the relation. If he decides to sever the present relation, and go to the greater attraction, then it becomes incumbent upon him to fulfil the obligation he has assumed to the best of his ability, that he may leave no moral debts behind, no scars, no destructive effects. This latter is not always possible, but it is his duty to do so if it is humanly possible.

Great values may accrue to the Individual who decides to forego his new attraction and remain to discharge his obligations to the first mate. Under the conditions he can make tremendous moral strides. The road may be rough and rugged but his progress may be great. He may not experience the contentment and joy that might be derived from the new association, but there always is deep satisfaction and soul growth to be attained from the sense of duty cheerfully performed and responsibilities fully discharged.

Even though one may make a sincere and thoughtful decision to remain with his self-assumed obligation, he may encounter difficulties in establishing a harmonious home atmosphere and association. For instance: Suppose the wife is in love with another man but decides to forego the pleasure and joy of association with him in the interests of her husband, possible children, and home. She decides to do so cheerfully and to do all in her power to make a beautiful home. But there is the husband who has not

the understanding, the moral standard, nor the higher outlook equal to that of the wife's. He will not adjust to the new situation nor will he try to meet the wife on her basis. He rants and wrangles over the loss of her love—or what he considers his loss. He will not believe that the wife is sincere in her decision and allows his jealousy to mount, regardless of all her efforts to convince him to the contrary. He accuses her of conducting a clandestine affair with her lover. Under these conditions, is it possible for the wife, despite her efforts, to continue in a harmonious situation with her husband? There are many women who have passed through this experience, and men, too; many have failed; but in spite of failure to live in harmony and peace, many of them have continued on in the inharmonious situation until the children were grown and had left home, or until circumstances forced them to break the condition.

Oftentimes in the eyes of the world these people have been called heartless for leaving the husband or wife after taking "the best years" of his (or her) life. But the world usually knows very little of the real causes of such separations; and when divorces occur after many years of association in the domestic relation, the cause usually can be traced back years in the past.

In any triangle problem each of the three people are in a different state of development and unfoldment, which, naturally, adds complications. Suppose the third party of the combination does not recognize the moral order of Nature or the moral standards of the husband and wife. He (or she) is concerned with but one desire — the association of the loved one. The desire is so strong it almost hurts; he believes he cannot live without the admired one; in fact, the Grand Passion predominates over every thought and deed. In spite of everything and by any means he must have the other man's wife.

But suppose the husband and wife—particularly the wife—has a standard of morals and a conscience which prevent her from breaking up her marriage relation with its concomitant obligations in order to satisfy her own desire, even though she considers it the one love experience of her lifetime. In such case she has obligations to two persons and must make her decision between them; for, after all, if she responds to the attention and affection of her lover, she does owe a certain obligation to him. Again the problem becomes a purely individual one, with the crux of the situation resting with the wife; for where there are three different standards of morals how can the three reach a unanimous decision?

On the other hand, perhaps the third party is the one who has the highest moral standard and is desirous of discharging all responsibilities to the very best of his (or her) knowledge and understanding. While his love may be strong and his desire for the association and companionship great, nevertheless he determines to go on his way alone rather than to break up a home. It then is his individual decision.

It may be that two of the parties concerned have no faith or belief in a continuation of life after death and feel that their only satisfaction and enjoyment of the love life takes place in this one lifetime. In this event, undoubtedly they would strive for the companionship far more forcibly than if they could look forward to the association in a future life after the physical responsibilities had been discharged. The faith in a future life tends to modify one's outlook on all problems and conditions in the physical world and gives one greater tolerance, sympathetic understanding, and unselfishness toward others, because, with this faith comes realization that there are greater rewards and satisfactions to be derived in the future life if one keeps his slate

clean in the physical world. Self-discipline then becomes a pleasure rather than a hardship, for the Individual then appreciates the value of self-control and cheerfulness as a greater asset to growth and unfoldment than selfish gratification of personal pleasures.

There are many cases of triangles, if people but knew of them, where personal gratifications and desires have been set aside temporarily in the interests of greater personal growth and the discharge of assumed obligations. Many people have made their decisions to wait for the association of a loved one in the life beyond, rather than to force an issue in this life and possibly destroy the home life of a married partner. Every day couples are separating and giving up all hope of future contentment and happiness in this life, preferring to wait and meet in the future when their personal responsibilities have been freely and fully discharged and they are free to mate. These many cases seldom receive any publicity, and only the intimate friends of the people know anything of the sacrifice that is made.

Certainly there are cases where the greatest growth is attained for all Individuals concerned by breaking up an inharmonious marriage relationship which is impossible of adjustment to harmony. There are times and conditions when the greatest unfoldment is derived through living in a state of contentment and satisfaction. If the wife can find joy and wholesome living with her new-found lover, where heretofore she has experienced only discord, heartache, suffering which has deterred her from developing her own Soul and character, undoubtedly she is making a constructive decision when she breaks the former condition and takes advantage of the greater opportunity. And vice versa with the husband.

(Continued)

From "The Walled City"

I CANNOT help but make some comment on your reply to J. H. of Missouri in the September issue where you claim that his statement: "That person, but by the grace of God, could be I." You state: "This statement sounds good, but is not true. God never saved anyone from stealing, embezzlement, arson, sinking in the gutter, or any other destructive act. If a person refrains from doing things which might land him in jail, it is because of his own growth, development, and unfoldment. The credit belongs to him, not God."

You are quite true, *in some respects*, but, you are also *far* from being true in others. There are, I grant you, several thousands of us who are confined within the gray walls of penal institutions who have no one but ourselves to blame. We did not *think!* When, in other words, we were just rearranging our own thots, desires and prejudices. I'm sure that you will have to agree with me about the following and, perhaps, you will concede that not *all criminals* had the opportunity to do the things that you mentioned in your reply to J. H.

No man can say with full assurance how he will react to a certain emergency. We do not always remain cool under fire. Training, based upon sound moral ethics, is, of course, an influence; likewise are the habit patterns we have formed during the passing of years. But all the self-discipline, all the varnish of culture and civilization, have not entirely obliterated our inclination to do things that are strangely and strongly at variance with our own rules of judgment and behavior.

America is all agog because their country is said to have more convicts in proportion to population than any other occidental nation. Many good people labor under the impression

that such condition proves that American character is deteriorating. Those who comment upon the existing conditions are prone to overlook the fact that the United States has more laws . . . more inhibitions presumably the expression of *public opinion* . . . than any other occidental nation. Many 'crimes' in the United States are not so considered in Canada, England, France, Germany; or in the other countries so frequently referred to as being "less criminal." Also, on the average, America keeps her law-breakers in prison longer than offenders are kept for like offences in most other countries.

It is not *what* you do but *how, when* and *where* you do it. No definition of crime can be made without first making that statement. And it follows that no history of crime can be attempted until a clear definition of crime has been made. Contrary to general belief, crime, in its commoner sense, is not the violation of an unalterable moral law, but is the infraction of man-made statutes and has absolutely no connection with the moral code. In its simplest definition it is an offence against public law to which a penalty has been attached. Crime and law, therefore, go hand in hand. They are both man-made and each preys upon the other. Without law there would be no need for criminal law. Crime is a transitory and elusive condition of that that changes with the hours or with the crossing of a geographical border. It is a condition, or an evil, if you care to call it such, that is forever changing its form. It sways with the time and is as undulating as the moods of men.

Location, as well as *time*, affects *public opinion*, as expressed in the inhibitions of statutory law. In Arizona it is a felony to "jump" a hotel bill. In California it is a misdemeanor. In forty other states it is no more

of an offence than evasion of payment, inability to pay, as any other debt. When the United States Constitution was adopted, imprisonment for debts was therein strictly prohibited. The Constitution has not been changed, but the prohibition for imprisonment for debt appears to be no longer effective in certain circumstances. What was formerly not an offence in this country, but a civil matter, has become an offence in four states or more; and the degree of offence varies in those states.

In America today we have some 2,000,000 laws. During the past twenty years 233,563 laws were enacted in this country. Surely, you do not or would not, expect everyone to be familiar with all of them. Government statistics will show that there are 3,500,000 known criminals in the United States. (No statistics of unknown). And, about 700,000 of them are boys and girls under twenty-one years of age. Convicts are now being labeled and incarcerated in the United States at the rate of some 500,000 a year. Each year 1,500,000 major crimes are perpetrated in America . . . Our crime bill is . . . *Fifteen billions per!*

To avoid confusion and any slight embarrassment that may arise on your part, we shall recognize the unseen but formidable barrier which society seems so eager to erect between her prisoners and her honest . . . (uncaught) . . . citizens. *Not all of us are Capones, Dillingers, or Baby Face Nelsons. Nor did we ever aspire to be such. Neither are we all ruthless, cruel men, bent upon rapine and slaughter. Surprising perhaps, but you will find very few among us with the underslung jaw, taking ways and baby-killing ambitions. We, that tabooed portion of Society who live in prisons are here to be punished for our mistakes and really, the only practical difference between the people inside the prison walls and outside of them is the walls. Men and women do not change their personality by coming here; it remains the same.*

We truly represent a cross-section of humanity. Kings, governors, and famous men of the

industrial and professional world have sat side by side with the hobos, bums and beggars at the prison mess table. The human Fox, the human Viper and the Ape man are strangely absent. The professional criminal in a penitentiary is almost as rare as a corset in Hollywood. They either perfect plans to avoid detection, or resort to corruption as an insurance against punishment. If you doubt this, refer to the official figures which indicate that 700,000 illegal operations are performed annually in the United States. Then note the small number that are committed to prison for engaging in this nefarious practice.

In the argot of the underworld, we are made up of the "suckers," the "small fry." We hail from the great and average class of American people. Like men everywhere, many of us have known hunger, some have felt the sting of defeat, and a few have tasted the beady cup of victory. In short, we have lived, and having lived, we have quite naturally erred. Under the pressure and excitement of anger, hunger or passion, we did the wrong thing . . . we grabbed for a bounding ball, when we should have allowed it to pass.

The convict often merits punishment. Many imprisoned men admit the error of their ways . . . particularly those who have hurt others by their actions. Often the criminal does not merit the extent of punishment he receives; and some do not receive the extent they merit. But the same may be said of the non-convicts. There are free people . . . many of them . . . who have committed acts like those which have brot imprisonment to other people. Some offenders evade punishment. Some commit their acts in a time or place when and where the acts are not criminal; altho in the same place at a later time, or in another place at the same time, the act would have carried the brand of felony.

Anyway, perhaps, this *might* be food for thot.

Sincerely,

57503.

Rambling Thoughts of An Engineer . . .

A. K.

AT THE risk of incurring your displeasure, and receiving a merited scolding for usurping the prerogative of criticism in a manner that merely exposes my own ignorance and presumption—I am prompted to add some of my impressions of various publications by “New Thinkers,” Rosicrucians, and others.

It is so long since I have read anything by Ernest Loomis, Elizabeth Towne, and many others who were actively trying to “spread the good news” years ago, that my recollection of details is now rather hazy, and there remains only the collective general impression expressed. There seemed always lacking an effective quality—a real “punch”—that can result only when it issues from the source of a large reservoir of knowledge and power.

My first wife (who died twenty years ago) lived in the suburbs of Chicago up to the time of our marriage. She, and the members of her family were all very ardent spiritualists and new thinkers—reveling in the surf splashed up by the successive waves of popularity for the different “cults” and “isms” that were rolling in during those years. Thus I became interested, and donned a bathing suit to join in the revel until the novelty wore off. Among all the dilettante new thinkers with whom I became acquainted, none seemed disposed to wade out beyond the shallow limits of the intellectual surf, and there was not, at that time, a sufficient inner urge to prompt me to a lonesome venture.

I have no doubt that perhaps among those who seemed to be “babbling” so learnedly about everything in general and nothing in particular, in the many different occult periodicals that seemed to spring up like mush-

rooms during the nineties, there were some who were students, or members, of one or another of the branches of your school. Some there were, who seemed to be merely fluttering their new-found wings of knowledge, in laudable endeavors to strengthen their own convictions while “spreading the good news.” Some curiosity seekers seemed to have been, unwisely, enrolled in one or another of the popular movements, with the result that instruction, prematurely or improperly administered, apparently had the effect of a brain cathartic, which resulted in mental diarrhœa. Some, apparently mere publicity seekers, were displaying a gaudy veneer of self-laudatory intellectuality, or seeking the counterfeit praise which reflects itself in envy, by showing-off with a mixture of real gems of thought, garnered at some fount of knowledge, and a lot of imitation gems picked up along the way—which to them looked just the same as the genuine. Still others were flagrantly violating the ethics of divine human privilege, for purposes of “absent treatment,” graft, etc.

Perhaps, if I could now review some of Ernest Loomis’ booklets, or some of the other writers who impressed me with their apparent sincerity, they would convey much more to me. At that time, however, they interested me deeply, but left an irritated feeling of dissatisfied curiosity. Not for the veiled references to hidden meanings—but for the apparent efforts to express inner feelings concerning something that was only imperfectly revealed to the authors themselves, and hence, lacking a definite conception, they seemed unable to give an adequate description, in terms which could convey a tangible meaning, within my power of comprehension.

The fluttering of a fledgling indicates little of the possibilities of flight, until one's appreciation of the majestic soaring of the eagle supplies the basis for a comprehension of its magnificence, therefore I have no illusion that anything I am able to express can represent more than merely the fluttering of a fledgling striving to develop the functions of its wings.

Last year, when there seemed so little prospect of getting in touch with any representative of the School, and Rosicrucianism was highly recommended as the most advanced exposition of occult truth (—ptu—as Gap Johnson of Rumpus Ridge is wont to punctuate his statements) and extending its cordial invitation to all earnest seekers—I concluded that it would be well to take it up, for the possibility that it would then be unnecessary to impose upon you with a direct appeal, in case that I should ultimately succeed to get your name and address.

Well, I took up a preliminary study of Heindel's *Cosmo Conception* and other books, and, as the result—here I am—knocking at your outer gate in humble supplication.

Should the world set up a loud clamor for my profound conception of the cosmos there is enough material lying around loose (apparently overlooked by Heindel) to build up an imposing structure out of that most plentiful "stuff" — the "Imagination Stuff," and that most popular "body" — the "Imagination Body" (or should one term it the "Imagery Body"?)

Just think of what great possibilities Heindel overlooked when he failed to see these! The "imagination stuff" and the "imagination body" themselves are not to blame for it. They were surrounding and encompassing him—were even supplying him with most of the substance of his "conception"—and they were probably spinning some new form of "blind man's buff" or something.

It was evidently just another sad case of having so darn much of a thing that one fails to notice it. We poor, self-deluded humans

strive so hard to reverse the natural order of everything — for we treasure most carefully the things that are rarest—while a contemplation of nature's beneficence indicates that the things that are really most valuable to us (most necessary for existence) are also the most plentifully provided—and hence, it follows: that the real value of a thing is in inverse proportion to its rarity.

Just think of the long list of interesting facts that could be gleaned from an observation of the many different constructive and destructive fields of activity of the "imagination body"—and all the good and bad effects to result therefrom! For instance: The activity of the liar (boy or man) who draws upon the "stuff" of the "imagination body" to fabricate the lie with which he intends to deceive—the quack in the "scientific world"—the methods of the disciples of modern salesmanship in the "commercial world"—the persuasive fabrications of the advertising agents of the "vacation and health resort worlds"—the optimistic promoter paving the golden road of good intentions in the "industrial and financial worlds"—etc., etc., *ad infinitum*—until one climbs to the heights where "imagination stuff" of the highest order is drawn from the higher realms of constructive and creative inspiration for the activities of the artist in the "art world," the musician in the "musical world," the writer in the "fictitious world"—etc.—and at the tail end of this long procession we may imagine the engineer plodding along in his "concrete world," striving to utilize whatever "stuff" is left over in the erection of a grand structure—a conception of transcendent loveliness—an "imagination mausoleum for phantasy."

When I first received a copy of "Rosicrucian Fundamentals" by Khei X°, I paged through the book for the usual preliminary "once over," reading paragraphs here and there to form a general idea of its scope, and the method of treatment—and as a result—laid the book aside.

During the past few days, while the desire to appeal to you personally for help was developing with irresistible proportions, I turned to "Rosicrucian Fundamentals," to read it through carefully, with an open mind, because it extends a direct, cordial invitation to seekers for truth.

I don't know what X° represents, but infer that constitutes a high rank, the qualifications for which do not demand a high order of logical reasoning ability. I have a profound respect for those fundamental principles of Rosicrucianism which are essentially the same as (and undoubtedly derived from) the teachings of the Great School of the Masters—but their exposition (purported to be official and authoritative) impresses me in a manner somewhat analogous to the self-constituted authority of a group of modern "futurist" artists who have defiled the lily with their favorite colors, and then vie with each other in expressions of mutual admiration of the results.

There are a number of parts of the book that caused my guts (pardon the expression) to turn over in protest against the palpable attempts to substantiate dogma by means of corroborative evidence from known facts of nature—in a manner absolutely absurd.

For example: To substantiate the argument for the existence of a third movement of the earth, which results in a gradual shifting of the relative position of the poles, the existence of the remains of tropical vegetation and animals under the glaciers in the polar region, is pointed to as corroborative evidence of the claim for a slow third movement under which in a period of 250,000 years there results a change in the relative positions of all points on the surface with reference to axis of rotation, equivalent to the distance on the surface from the present pole to the torrid zone—and hence not more than 250,000 years ago the present polar region was in the present torrid region, and vice versa, Q.E.D. because there are still evidences of tropical vegetation there to prove it.

Years ago there was reported the discovery of the body of the mastodon, frozen in a glacier in the polar region, and therefore perfectly preserved through the intervening period of the many centuries that have elapsed since it roamed the earth in its native habitat. Remains of green, tropical vegetation, similarly preserved, have also been reported by several explorers.

If these reports are true—then it is an outrage upon reasoning intelligence to attempt to comport such facts with a slow third motion of the earth which requires 250,000 years to shift a tropical region, representing the native habitat of such plants and animals, to the present relative location of the polar region.

Twenty or thirty years ago, I ran across a publication in which there appeared a theory, advanced by an engineer, which offered a very plausible, logical, and reasonable explanation of these phenomena, viz., that in some prehistoric period a huge meteor, or portion of an exploded planet, collided with the earth—and it requires no great stretch of imagination for one to visualize the results of such a violent disturbance of equilibrium.

If one adopts this reasonable theory, it at once supplies very rational explanations for many phenomena of nature, geological "freaks," and the legends, such as those of the Great Flood, the Lost Continent of Atlantis, etc., whose antiquity antedates history, but which have persisted from generation to generation through eras of time, in forms which are incredible from any reasonable standpoint within the range of known human experience—and hence the very fact that they have so persisted, tends to prove that they must have had their origin in some such fearful earth convulsion as would be conceived under this theory.

Thus it is easily conceivable how a huge planetary fragment colliding with the earth, would cause violent convulsions and upheavals throughout the sphere—an irregular succession of bulges and depressions, and breaks, in

the earth's crust, which would represent the appearance or disappearance of vast continental areas.

A huge dent in the earth's crust at the point of collision, and the corresponding, or consequent irregularities in other portions of the sphere, would cause the earth to wobble, reel, and tremble, until the unbalanced condition of equilibrium could be overcome by shifting its relative position so that the axis of rotation coincided with its new center of gravity. This would not result instantly on account of the mobility of the mass of water involved. Portions of the earth's surface would be swept by tidal waves of such immensity that mountains would merely represent small stones or pebbles in their path, and a faint conception of the resulting destruction may be formed when it is considered that it must have been hundreds of times greater than resulted from that large (but relatively tiny) tidal wave that swept over Galveston some years ago. "Forty days and forty nights" might easily be conceived to represent the duration of the earth convulsions involved while the earth was literally turning around within itself, overcoming the "wobble" caused by its displaced center of gravity with reference to the axis of rotation, and a corresponding change or shifting of the relative locations of various regions, and for the waters to subside, i. e., for the succession of tidal waves to spend their force and settle down to a condition of normal equilibrium in the indentions of the earth's surface which now represent the oceans, lakes, etc.

Just a little of the "imagination stuff," (which is so plentiful out there in California that Heindel overlooked it) will supply enough logical and reasonable details of results from these earth convulsions, to fill a set of volumes bigger than Britannica, and a rational basis upon which to explain all of those geological freaks, natural phenomena, and prehistoric legends, which it seems impossible to explain on any other basis within range of reasoning comprehension.

Pine Needles

Joseph Sadony

October flings its colors into the eyes of man to remind him
of the beauty of Death.
He who admires, worships.
He who worships, prays and labors in his own world of Faith
and Godliness.
To such a man the unseen flame of martyrs guides him on to
that sacred garden of man's Birth.

* * * * *

Why desecrate this hour or day by fear of disaster;
When that day and hour has already been set?
For even death requires but a moment:
But see how many hours of torture you have made it,
And still are yet to die.

* * * * *

ARTIFICIAL.—The unnatural quality of manmade things which are misrepresentations in the language of form, action or quality, thus constituting frozen falsehoods, crystalized lies, the fixation of misplacements.

* * * * *

Once upon a time, according to Cicero, there was a banquet given at Kranon, in Thessalia, by a man named Skopas, in honor of a victorious gladiator.

Simonides, the poet, recited some verses he had composed in honor of the hero. He was then called outside, and, (who shall call it "chance"?)—the ceiling fell in, so completely crushing Skopas and all his guests that friends and relatives who came to bury the remains could not identify the bodies.

But Simonides remembered the relative position of each person, which he had observed when reciting his verses to them. Hence he was able to name them all, though otherwise unrecognizable.

In this was the dramatic birth of Greek "Mnemonics," (a word applied to artificial memory systems), because Simonides from this conceived the idea that nothing could better assist the memory than to associate whatever we might wish to remember with a fixed position, by placing each thing to be remembered in a different place in the Imagination.

A complete and elaborate system was developed from this among the Romans and Greeks, who created imaginary villages in their minds, associating with each house the thought of something they wished to remember. Some went even so far as to visualize the rooms in each house, subdividing the rooms into sections as a mental "filing cabinet" or "warehouse" in which to tuck away the thoughts they did not wish to forget.

What a contribution to human knowledge had they left us if, instead of going each to the concentrated efforts of building his own artificial system in his own mind, he had sought to discover the position and relative association of all things and thoughts in the system of Nature itself, and the structure of the human brain, a "system" in common with all men.

I say this because I saw a man today with a book in his hand, evidently studying one of these "memory systems." I would like to tell him that the long and short of any artificial memory system is that there is a price attached to its mastery, the results of which cannot be said to be worth the cost.

Your Morals . . .

The Moral Order in Nature

THERE is a Moral Order in Nature by which man is definitely and specifically affected in his everyday life. It is ever-present, ever-active, and ever-functioning, regardless of whether or not man is concerned with or about it.

This Moral Order of the Universe is the established code to which God, or Nature, has obligated man to conform. In line with this obligation it becomes necessary for Individual Human Intelligence to know and understand Nature's Laws as they apply to him, and to exercise all his intelligent faculties and powers in conformity with the Constructive Principle of Nature. This is a big "order" seemingly, but Nature never places responsibility or fixes obligation beyond the ability of the Individual to carry it.

Every Individual knows that the universe exists. He knows it through his reason, his intuition, his personal experience. Also, if he thinks at all, he knows that it is governed by principles, forces, laws, activities, and processes which man has grouped under a general concept and termed "Natural Law," as the sum total of *all* laws of Nature. Whatever may be his idea, theory, or belief as to the *origin* of this universe, or the power that created it, operates it, and holds it together, he recognizes and acknowledges the existence and the continued functioning of a supreme, general Law which governs it, and to which he is subject.

Intelligent man recognizes and realizes the fact that the universe operates according to law as a whole and in every detail. More, he knows that universal order, balance, and harmony are due to this definite operation

according to law, and that without it, everything would be chaos, confusion, and disturbance. If Natural Law were not consistent, regular, uniform, persistent, and inexorable, Nature's manifestations could not conform to established characteristics. It is this undeviating constancy and consistency in the operations of Nature which lie at the basis of the order, balance, and harmony, and characterize its activities.

Orderly means: "In order; arranged or disposed in order; observant of order or method; not disorderly; keeping order; well regulated; free from disorder or confusion; characterized by good order; according to established order or method; duly; regularly."

Inasmuch as Natural Law exists, necessarily everything which operates according to it must be subject to the power and authority back of it. The very idea of "control" necessitates the existence of something that controls and something that is controlled. One cannot exist without the other. This is a basic fact, established and sustained. Every existing entity operates according to Natural Law.

Consequently, this principle definitely fixes upon every entity the necessity of conformity with Natural Law, insofar as that law applies to the nature of its being. It applies with equal force to every created thing, be it atom, molecule, or mass, wherever it is found on the evolutionary path of life, nothing escapes this inexorable and inevitable necessity. And nothing is in any degree exempt from it.

From this it may be seen that an entity in the mineral kingdom functions according to Natural Law only in those particular phases in which a particular law applies to mineral matter. Beyond this point of being it

is not affected or in any way influenced by natural forces other than those manifesting through the mineral kingdom. The entity fully satisfies all the demands which legitimately can be made upon it when it responds fully and entirely to the influences of the forces of Nature operating upon and through it. In this manner it exists in harmony with the Law of its Being and thereby becomes fitted for the next regular step on its evolutionary road.

As an entity advances in evolutionary unfoldment it becomes susceptible to higher vibrations and, co-ordinating with these, establishes different and higher relations. As it responds to the new conditions and influences occasioned by them, it continues to advance until it reaches the point where co-ordination with the next Life Element is possible and it takes a definite step forward.

The vibratory ratio of copper is much higher than that of granite. Gold manifests still greater advance in vibratory activity. It is also true that the relations which characterize copper and gold have undergone a corresponding change. Granite, copper, and gold have relations peculiar to themselves. Each mineral entity functions in strict compliance with the laws of its being.

In the vegetable kingdom the same requirements prevail. While the vegetable entities maintain a harmonic relationship to the mineral kingdom and its Life Element, the dominating influences are those natural forces which express themselves through the nature of the Vito-Chemical Life Element. Its energies establish new relations, necessitating new conditions by and through which it conforms to the law of its being.

The animal kingdom manifests the same characteristics. Its entities retain harmonic relations with both the mineral and vegetable kingdoms and their Life Elements, but are dominated by the forces which operate through the next higher element, the Spiritual Life Element. This occasions new re-

lations, with attendant conditions which are likewise in harmony with the law of its being.

The same general rule obtains in the kingdom of Man. The Individual human entity maintains harmonic relations with the mineral, vegetable, and animal kingdoms, and their Life Elements, but is dominated by those forces of Nature which operate through the next higher, the Soul Life Element. This establishes relations which differ materially from all the antecedent kingdoms, and gives rise to an entirely different order. These new relations are accompanied by the definite obligation fixed upon the Individual to live his life in conformity with Natural Law. Man can only meet and discharge this obligation by living a life in conformity with the law of his being.

It will be observed that the arrival of the evolving entity at the point where it attains vibratory correspondence with each higher Life Element is marked by broadly differing conditions, characteristics, and relations which serve to segregate the elements of earth's constituency into distinctive kingdoms, or divisions, each of which is clearly differentiated from all the others. But it must not be forgotten that each of these kingdoms is made up of an infinite number and variety of individualized entities, each manifesting characteristics peculiar to its status on the evolutionary path, varying from time to time as the relations undergo change. These are individual relations.

It is evident that obligation, from the standpoint of the Individual Human entity is purely a proposition, and is dependent upon the understanding which each Individual has of Natural Law. He is obligated by his individual knowledge, regardless of the character, extent or quality of the knowledge which any other Individual may possess of the Law, or whether or not that other Individual may or may not recognize and discharge his obligation. The fact that there

exists an infinite number and variety of individualized human entities necessitates the formulation of a concept of an ultimate ground of obligation universally applicable to every existing entity with exact justice to its status as an Individual, and its relation to Nature. This can be found only in the general proposition that every existing human entity is bound or obligated to conform its activities to the law of its own being; and this obligation attaches to and is incumbent upon every existing human entity. It binds every human being. It is universal in its application, uniform in its requirements, just in its demands, and inexorable in its operation. From its immutable mandates no existing human being can escape.

Notwithstanding the universality of this principle, every Individual Intelligence that has reached the status of intelligent human life is aware of the broad gulf of distinction which separates humanity from all the kingdoms which precede it in evolutionary growth and development. Early in life the Individual human learns that there is a basic and fundamental something which widely distinguishes mankind from mineral matter, vegetable and animal life. As he grows older and acquires knowledge of the world in which he lives, he discovers that his fellowmen recognize and acknowledge the existence of a Moral Law which is binding upon all human Individuals, but is without effect in the lower kingdoms. Sooner or later he learns that this Law is the basis of all that distinguishes human life from all forms of being that lie below humanity in development.

Since Nature is always consistent, manifesting justice in all its operations, and imposing no obligations upon any Individual beyond his ability properly to discharge them, it is evident that there are elements in the nature of Man which differentiate and distinguish him from every other kind of entity in existence, and establish relations

which justify his being held to a standard of accountability and responsibility.

Primarily these elements are found in the potentialities which accrue to the evolving entity when it reaches the status of co-ordination with the Soul Life Element. Below this point the response of the entities, so coordinated to the energies of the lower Life Elements, appears to be nothing more than a seemingly automatic impulse and reaction to the forces of Nature. The functions thus are mechanical response and the entity operates automatically and according to Natural Law. The conditions which grow out of this status are mere automatic response.

However, when the evolving entity has reached the point where it co-ordinates with the Soul Life Element and establishes a vibratory harmonic with its intense energies, it comes into a vastly higher realm of Nature. Out of this affiliation new relations arise, carrying with them duties, obligations, and responsibilities. It is this co-ordination with the Soul Life Element that constitutes manhood as distinguished from all that lies below man on the evolutionary path. To its added potentialities is due all that differentiates man from the animal. Its energies constitute and establish relations and obligations which mankind recognizes, and designates as the Moral Order of the Universe.

The obligation to obey Natural Law is binding and incumbent upon Man, because he *knows* that he is so bound. It is this awareness, knowledge, recognition, and acknowledgment of his obligation that establishes for him new relations with Natural Law and forms the basis of obligations, incumbent upon him alone.

This is the definite reason why man is bound to a higher character and degree of action than the animal. It is because through evolution, unfoldment and co-ordination with the Soul Life Element he has been invested with Self-Consciousness, Reason, Independ-

ent Choice, and Independent, Self-Conscious, and Rational Volition, that man has risen into a field of obligation which the animal has not entered. It is because of the greater development of these basic attributes of Intelligence that he is enabled to comprehend and in some manner understand the fact that he sustains definite relations with, and consequent obligations to conform to, the laws of the universe. It is this same development that invests him with a sense of accountability and personal responsibility to conform to Natural Law, and inspires him to discharge the obligation thus imposed upon him.

It is this awareness of obligation, this sense of accountability and this recognition of personal responsibility that distinguish man from the animal. It is the degree of development of this discernment that marks the difference between the savage and the civilized, the criminal and the law-abiding citizen. The extent to which the Individual has developed this sense and utilizes it in his life is a vital factor in determining his status on the evolutionary path.

The animal has none of the attributes with which every individualized human Intelligence is endowed and invested developed to the point where it can comprehend the nature of Natural Law, and the obligations that grow out of this comprehension. It is conscious only of blind impulses and Nature's urge to follow them. Therefore, Nature does not hold it accountable or responsible beyond the measure of its knowledge.

It is because man is possessed of this higher development and is able to exercise Self-Consciousness, Reason, Independent Choice, and independent, Self-Conscious and Rational Volition, that he is charged with Moral Accountability and Personal Responsibility. It is because the animal is not possessed of the necessary development that it is relieved of these obligations. For the same reason, the child is not held to the

same degree of obligation as the mature man or woman.

This status makes man a "Moral Being." It is the lack of it which makes the animal an "Un-Moral Being," and relieves it from all Moral Accountability and Personal Responsibility. The animal cannot violate the Moral Law because it is not co-ordinated with the Moral Order of Nature. The animal therefore cannot be "im-moral." it is simply "un-moral," which signifies that it can be neither moral nor immoral.

Man cannot be "*un*-moral," but he possesses the ability to be either Moral or Immoral, because he alone finds it possible intelligently to understand and respond to Moral Law by obedience to it, or knowingly and intentionally to violate it. He possesses the power of Independent Choice, which enables him to choose his own course of conduct. He alone possesses the power of Independent, Self-Conscious, and Rational Volition, through which he is enabled to carry into effect whatever he may choose to do, whether such behavior complies with and satisfies the demands of Moral Law, or violates every condition thereof, and places him in direct opposition to every principle of the Moral Order. As long as he functions normally, in full possession and control of the intelligent attributes which make him a man, he is a free Agent.

Since the Moral Order of Nature manifests in human experience through definite modes, mankind has become familiar with and interprets it as the Moral Law. Moral codes, and many legal enactments represent the efforts of mankind to give expression to its concepts of the Moral Order and the proper manner of discharging the obligations in accordance therewith. Hence the terms "Moral Order" and "Moral Law" often are used synonymously.

Every human Individual is held to be Morally Accountable and Personally Responsible only to the extent that he has the devel-

oped Intelligence to comprehend the Moral Law, and the power and ability to exercise his Attributes of Intelligence consciously and voluntarily. His free moral agency is primarily dependent upon his knowledge and unrestrained liberty of independent action. To the full limit and measure of his capacity he is definitely bound to Moral Accountability and Personal Responsibility. This means that at all times he is bound and obligated to conform all his activities to the Constructive Principle of his own being, and fully satisfy the Law of Compensation. This is the only way in which he can balance his account with Nature, and make progress in unfoldment.

Under the law of cause and effect, every impulse of energy occasions an equal reaction of the entity acted upon. There is thus established a definite order or sequence between an act and the results. This is universally admitted to be true in the world of matter. It is nonetheless true in the realm of the Moral Law. The force of Moral Principles produces effects as definitely and inexorably as any manifestation of energy termed physical.

The results thus unalterably connected with of an Individual to Moral Principles are sequences as clearly and positively as are those which accompany the operation of any other principle of Nature. Hence the order of sequence under Moral Principles is as inviolable as any order of sequence under physical principles. Mankind calls these rewards and penalties, according as they result from obedience to or disobedience of Moral Law. Yet whatever the results, they are but the sequences of the operation of Moral Law.

The results thus unalterably connected with the adherence to or disobedience of Moral Law will inevitably ensue, whether they are beneficial and pleasant, or harmful and grievous. Nor can these consequences be eluded or averted any more than the sequen-

ces which follow the law of gravitation. One is as much a part of Nature as the other. Yet men endeavor to delude themselves with the hope that they may possibly find a way whereby they will be able to avoid or violate Moral Law and escape the consequences of their conduct. They would not expect to leap from a cliff and by some act of sagacity elude the effect of the accelerating power of gravity. But they often cajole themselves with some clever artifice by which they endeavor to escape the moral consequences of their acts. This delusion may have its origin in the fact that the moral consequences are not always immediately apparent. In physics the consequent follows the antecedent quite immediately, and most commonly after a stated and well calculated interval. In morals, the consequences are frequently long delayed, and the time of occurrence is usually uncertain. Because sentence is not pronounced speedily and forthwith executed, men are prone to hope that in some way retribution will pass them by. But time, whether long or short, has neither power nor tendency to change the order of established sequence. Indeed, delay seems but to increase the accumulated effects, as interest is added to principle, and sooner or later these consequences present themselves and demand satisfaction in full. It is also to be remembered that every seed planted produces a crop after its own kind. Tares produce tares as surely as wheat produces wheat, or the acorn an oak. In morals as well as in physics, the harvest is always more abundant than the seed from which it springs. The Law of Compensation is inexorable.

To whatever extent the Individual complies with the Moral Order of Nature he is benefitted, and attains to greater capability. He is thereby better fitted to cope with whatever difficulties he may encounter. To whatever extent he fails, or neglects or refuses to establish harmonic relations with the Moral

Order, he is debased, degenerated and demoralized. This not only necessitates his recovery of the lost ground before he can hope to make progress, but compels him to accomplish this with weakened powers and capabilities.

Increased knowledge and ability of the Individual to exercise his powers independently places at his command greater power of accomplishment. Whether he uses this higher potentiality for beneficent or detrimental ends is a matter which the Individual must decide for himself, and abide by the consequences. Nature provides the opportunity. Man decides which results he would experience.

The Moral Order is universal in scope, yet individual in application. Every human Individual maintains his own status with respect to it. The relations he sustains to it are peculiarly his own. In every sense, the relation of the Individual to the Moral Order is distinctly a personal relation. The obligations arising therefrom are purely personal to him, and can be discharged by him alone.

The stability of the Law forms the moral basis of the universe. The adjustment of the Individual to the Law is the moral basis of human character. The problem of the Individual is that of adjusting himself to the Law, not of endeavoring to bend the Law to his demands. Through adjustment to Law, and cooperation with it, the Individual can accomplish his purposes and attain his ends.

Right and Wrong are terms expressive of conformity and non-conformity to the Moral Order. Whatever conforms to it is right, that which does not conform is wrong. In human conduct, this distinction is ordinarily interpreted according to the manner in which the Individual discharges his obligation to the Moral Order. Individual action is right or wrong only as it pertains to the fulfillment of a moral obligation.

Moral obligation is incumbent upon the Individual not only as an isolated entity, but as a part of the great entirety. It affects him in all his relations with other Individuals. It applies to all his relations with his environment. It affects man as organized into society. It affects his conduct as a constituent element of the government to which he owes allegiance. It affects him in all his relations with business affairs.

Other things being equal, the amount of knowledge possessed by the Individual at any given time is a determining factor in his relation to the Moral Law. He is fitted to cooperate with the Law only to the extent that he knows and understands the requirements, and the proper means of discharging the obligations which have been imposed upon him. But, knowledge of the Moral Order of Nature is valuable to the Individual only as he utilizes it as a guide to conduct. If a man knows it is wrong to steal, and yet steals, his knowledge is a detriment to him in that it definitely fixes upon him the penalty of his wrong doing. In the acquisition of knowledge, the Individual must bear in mind that it carries with it the responsibility of Right Use.

Every Individual possesses some degree of intuitive recognition of truth, right, justice, and duty. The development of this innate sense into an enlightened understanding, an intelligent comprehension of all that is involved in the problem of human conduct, is one of the objects of life upon earth. Its accomplishment constitutes a genuine and lasting success.

The Individual is most free who is untrammelled by the lower impulses of his nature, no longer in subjection to the domination of irrational appetites and desires, and has attuned his life to conformity with the Moral Order of Universe.

The life that is in vibratory harmonic with the Moral Order has risen above all the inharmony that lies beneath it, and is free indeed.

What Do You Think?

This is a column of individual opinions. In order that as many letters as possible may be published, contributions should be about 200 words. No unsigned letters will be published, but names will be withheld if requested.

Editorial Comment: The summer months have passed and with them the delightful vacations which some of the readers have had the pleasure of enjoying. Now the fall has arrived and most of you are looking forward to serious work of achievement along some line. Fewer letters have been received during the past month and not many of these lend themselves to comment; but with the routine of life more settled, perhaps next month more of the readers will find time and inspiration and inclination to write for this department.

AN EXPERIENCE

In years past I read the reports published by the S. P. R. Many strange (to me) happenings were reported by contributors. Oftentimes I would wonder just how these things could happen to folks so far away. It seemed strange for others to report such occurrences of a spiritual nature with such vividness as to remove most doubt from my mind as to their honesty, and yet nothing of the kind ever came my way that I could class as mysterious or occult. I had never met anyone, so far as I knew, that knew anything about such matters.

I had worked up to this position in my studies whereby I accepted the fact of the continuity of life,—provided Man had a spiritual body. Given a spiritual body I could see that physical death could not stop his development and growth. In trying to prove to myself that I inhabit two bodies, and am even now a spiritual being although in the physical, (goodness, for a long time yet, I hope) I commenced to notice "things" that seemed to savor of outside influences. One of my first experiences of this nature was my introduction to the H. S. and later the G. S.

Let me here report a more recent experience:

Some seven or eight years ago I became interested in compiling a family genealogy and writing short biographical sketches of the members' lives. This work which proved quite interesting, took me into other states in search of information of those ancestors who had passed on many years before. In compiling the history of my great grand-father (1756-1826) I secured a copy of his personal effects as reported by the Appraisers in 1826. In this report of the appraisers were listed titles to many of his books. Among his books were twelve (12) volumes of Nicholson's Encyclopedia. I confess to a fondness for old books, especially family old books, and since I did not have any that had belonged to my grand-father, (he was killed in his home by bushwhackers, house and contents burned, and body cremated in 1826) except a vest pocket size Wesley's Sermons, 1810, that had been out on loan at his death, I often thought how I would appreciate owning some of the books listed by the appraisers. I gave this much thought,

and was moved by an earnest desire and longing to possess something of near this date of 1826. I had some thought of advertising in the Kentucky papers of that section to see if it would be possible to locate any books of the same titles as owned by my great grand-father but gave up this idea because of the 100 and more years that have elapsed since his death. In fact, I had no hope of ever seeing, let alone owning, anything published at that time that would be found in the library of a planter of that age.

One day, about a year ago, I stepped into a second-hand store owned and operated by a friend, and immediately noticed he had stocked books for sale. He had not carried books for sale, previously. In looking over his newly acquired stock I FOUND THE TWELVE VOLUMES OF NICHOLSON'S ENCYCLOPEDIA, (published 1818) I HAD SO ARDENTLY DESIRED. In volume 12, which has addenda pages showing all subscribers to the Second American edition, is found the name of my great grand-father. Since these books, which are well preserved, were published over 118 years ago, and as the life of the average book is about ten (10) years, (this figure may be too high) this find (?) seems truly remarkable, and more especially so, since they (while not his original books) were exactly of the same issue.

While they are not valuable in price, so far as I know, they, on account of their age, are rare. So scarce, in fact, that not one person in many thousands of people ever heard of or saw one of them. Did you ever?

The original owner, whose name is written on the fly-leaf, is the same as the maiden name of one of my Aunts. They may have been related as this name, although a Colonial family, is not at all commonly seen or met with. They, also, were from near the same neighborhood in central Kentucky, although separated by many years' difference in time in their ages. This I do not know, definitely.

My explanation as to how this was brought about is as follows:

Some of my spiritual relatives or friends, knowing of my work and wants, and being desirous of offering all assistance possible to expedite my efforts, somehow located the books I wanted. And found them in my own city in possession of an owner who no longer had any pride in their possession, otherwise he would not have parted with them. After locating the books, the work of my spiritual friends was just begun. How could they get them to me? When the decision was reached to dispose of them and the colored drayman called to take them away, my spirit friends accompanied the box of books and used their influence to prevent their sale to others who were approached by the drayman. When the second-hand man, who is my friend, was reached my spirit friends knew that I

would most likely see them here and he, the second-hand man, was induced to buy them for resale.

I entered his store before he had owned them long enough to get them all displayed on his shelves. The work of my spirit friends was well done. Everything was timed to perfection and success crowned their efforts. The Books had found a new home in a welcome and appreciative atmosphere.

Some people will explain this as "mere coincidence," others as "luck" and some will exclaim, "Will you listen? He believes in SPOOKS." Ah, Matteawan!

Regardless of their, your or my explanation,—I HAVE THE BOOKS.

As Major Bowes would say on a "Ghost-to Ghost" hook-up —"THANK YOU, FRIENDS."

Carthage, Mo.

B. B. Stemmons

IS IT HYPNOTIC POWER?

Some time ago I wrote you about a man who had a girl under hypnotic control and that I concentrated on her trying to break this influence. I was told that I even put her to sleep and eased her pains at a distance and that she would not have known what to do if I did not help her in this manner, for she was lost and could not help herself any more. I was told that she thanked me and that she knew it took a lot of energy to accomplish what I did for her.

During this time I allowed this man to deceive me to the extent where I thought I was receiving her thoughts which caused me to do things I ordinarily would not have done. When I got wise to who was talking to me I resisted and it stopped. Then the influence became more subtle so I wouldn't know about it—at least the thoughts are not formed into words. The things I did failed to disgrace me, neither could they force me to quit the position I hold. Then he found out that if I concentrated on anybody they could see me and hear me talk. I did this to several people and the first thing people would see me when I was doing things that no one would want to do in public. Finally I awoke one morning and something happened that did disgrace me, at least with some people, and that stopped. Now the influences are causing my thoughts to dwell upon myself and they are destructive; in other words, this influence is trying to force my own thoughts to ruin my body. You people may wonder how I know these things. It happens that the people talk about what they see and I hear them. This man threatened to ruin me if he could; at least he would try very hard and if I was too strong (for he said I was supposed to be strong) he would at least disgrace me for he knew that he could do that and I know that he believes that he can stop me from doing my duty. I know that he is mistaken about that, although it may be possible to hinder me.

From what I have studied about hypnotism it is supposed to be possible to hypnotize persons when they are in the act of going to sleep and this man planned to try this on me. From what I have experienced in the last year I believe he did try it and succeeded to a certain extent for there is no other way that I can account for this influence being so strong. I never tried to hypnotize anyone in this manner, therefore I didn't believe it possible. But if this girl sent Mr. G—— to me, which I believe she did, and if she experienced what he told me she had told him to tell me, then the above may be possible after all. For I did try these things on this girl and I must have succeeded or she wouldn't know anything about it. He also related things that I tried to tell her. I do not know just what caused me to try to get control of her at a distance; any-

way I seemed to know that I could, and I tried, and from what I was told I succeeded with very little effort. She resisted me in every other way so I believe that she would resist that also. What I would like to know is, is the power I used on this girl, and the influence that is used on me, hypnotic power and is there any positive way to break or overcome this? If not, then I guess I may as well go on experimenting on this girl. I heard her and the lady she stays with talking to each other very distinctly. I also saw this girl whenever I let my mind go blank, and she told me things that she thought I would like to know. She appeared very real and in a bright light and not dark and gloomy as one would appear if of low development. I do not know if these things were real but they appeared that way to me that is why I am writing this letter to get your opinion and help, for I do not seem to be able to control my own mind. I have wanted to ask you people about this for some time but every time I would write a letter and get it finished I would decide not to send it for I hate to bother anyone especially after what I did to this girl knowing that I shouldn't. So will you people write concerning these things and let me know what I can do about them?

Pennsylvania

A. A.

Ed. Note:—

Yes, undoubtedly you are using the hypnotic process and would be wise in discontinuing the practice. You are becoming more and more involved and are delving deeper and deeper into a power which is destructive. Your own statements prove this. The only way for You to free yourself from the acts of which You speak, is for You to cease all attempts along the line You are following. This may be difficult for You, as there is a certain fascination to a person who has started along this line of practice which makes him loathe to stop. Further study of "The Great Psychological Crime" should be of help in understanding the destructive road You are traveling.

EDITORIALS AND BOOK REVIEWS

During a two months' vacation in the high mountains of Wyoming which I am just finishing now, I had opportunity to catch up on my reading of the magazine which had been neglected for several months and by the time I had finished the September number I was enthused and imbued with the idea of writing and telling you, to the extent that I am actually doing now what I had procrastinated over for many months.

Of course the editorials are our "daily bread"; without them the magazine would mean little or nothing to me. They give us food for mastication in our daily life; they are the practical basis on which we build from day to day. The Highway articles have done me untold good in helping to work out a little domestic problem of my own. Aside from these I had a lot of enjoyment and fun reading the "What Do You Think?" columns and the book reviews which are a fine addition to the magazine. As soon as I have time I hope to read the books reviewed which sound interesting; but in the meantime, being mighty busy as most people are these days, I shall read the reviews and at least know something about the books.

I'm sorry I didn't send in a vote for the change of name and size of the magazine (that was during the period of my procrastination) but am glad to see it will remain "as is." That would have been my vote for I think it is just right in its present form, although I can see the value of the smaller size.

During my stay in the mountains I was alone most of the

time and maybe you think I didn't have opportunity to meet myself face to face! And did I! I came up to try and work out the little problem I mentioned before and determine my course. I found the marriage articles two days after I got here, and then I began to study myself. I'm turned inside out and upside down; but believe it or not, in spite of all my faults and weaknesses which I know better than anyone else are many, still I like myself; now what do you think about that? Because I know I am going on and through a heck of a lot of effort, I'm going to convert these weaknesses and faults into elements of strength and character. From this I figure my vacation was profitable. Anyhow I'm on my way and wish you success with your work, which, in a way, is selfish because I know your success will help me in mine, but in spite of this, good luck and thanks for the Highway articles which gave me a different slant on some things.

Wyoming

A Vacationer

TRIALS

I desire to thank you most sincerely for your letter. The last year gave birth to such chaos in my life that I didn't write, having no heart to do so, or perhaps because I seemed to fail to live up to the teachings of Natural Science and lost control of my emotional nature to such an extent that I was ashamed to write.

However, when I look back over the last year when I seemed beset on every side by Satan's legions, suffering from physical injuries, the result of violence, humiliations, * * * , I realize that it was in my own consciousness that the greatest battle ensued. Outwardly I was calm and possessed, looked well, and worked hard because I was striving to put the teachings of the School into effect and succeeded better than I realized.

The conditions of my life have greatly changed. I am married again to a man who, like myself, has had the experience of a disrupted family life, and we hope that together we may pick up the frayed ends of incompleteness and weave them into a pattern of happiness and contentment. We both have children which offers us the opportunity of constructive development as step-parents. Financial circumstances are rather straightened at present, but will improve. I am working as a bookkeeper and keeping house also, so have no time for writing at present. However, I feel that a time will come when I shall have more leisure.

When one takes up the studies of Natural Science I believe it is to enter a new path, the path of rapid evolution, a faster sequence of opportunities for development. So it seems to me, but many times in the last year I was ready to cry Enough!

The teachings of the School have sustained me through the difficult places of my life and to it I owe an eternal debt of gratitude.

California

A Traveler

MORE "AKIN TO NATURE"

Thank you for the footnote to my last letter. Yes, it is a great blessing to me that I am able to impart the Truth to those who are really open to it, even if it is in small doses.

One of my friends has advanced greatly during the past year. She has been able to rid herself of a most undesirable person who has dominated her for a great deal of her life. She is still very kind to her, but has no longer any fear of her.

It was delightful to see that parable (?) "Akin to Nature" in the July number of the magazine. May we have some more

of them, please? As a mother of two small daughters I would appreciate very much hints along the way. The magazine is always a great source of help and comfort to me; but there are times when I feel I would like to meet someone who was able to converse on the principles of Natural Science freely. One gets tired of teaching all the time. I'm afraid that last sentence is a sure avowal of selfishness on my part.

Herts, England

M. E. McA——.

ENTHUSIASTIC

Please enter my subscription for the magazine starting with October issue of 1936. I have just finished the series of "The Great Highway" which appeared in October, November and December issues of 1936. They have developed a new point for me. Please extend my thanks to the authors.

Never allow my name to leave the mailing list, rather send notice when subscription comes due. Thanking you for the privilege of reading "To You,"

Jackson, Mich.

Geo. T. Crawford

LIVING SUCCESSFULLY

I have spent thirty years in learning (or trying to learn) how to **Live Successfully**; and believe me, I was once such a failure that I wrote the following lines—which were absolutely true of me at the time of their writing—and which I also believe to be true of others:

Rouse yourself, Nation—how dare you lie sleeping?
Death and despair stir the heart of the mob:
Thousands of women and children are weeping—
Ragged battalions pray God for a job.

Listen TODAY—do not wait for the morrow:
Duty and conscience both dare you to shirk—
We who are dying of hunger and sorrow
Ask you to furnish us life-giving work.

These lines, however, are no longer true of me; because I've learned a number of significant things about life and about success. Of course, I did not learn all there is to know about these things; but I did find a number of short cuts to Success—Real Satisfying Success—and I am embodying these short cuts into a series of Success Vignettes—and they are cracker-jacks even if I do say so myself.

Rock Island, Ills.

Ella Mae Nichols

"LOVED" EDITORIALS AND "PINE NEEDLES"

Thanks for your answer to letter published in September issue. It was not intended to convey the idea in this letter of believing in a God that keeps an individual from doing wrong; but I easily understood how it could be so interpreted, since I am not very adept at expressing thoughts on paper. Since God perhaps means various things to various individuals, we would perhaps need to understand the individual's understanding and interpretation of his God, to know him in relation to that individual. I use the term in the masculine because to me it is generative and creative, as well as being considered The Great Power of Good, comprising all good. It is realized this power does not save an individual in the manner accepted in most church creeds. That the individual can save himself from destruction only by cooperating with this great power of

good. In speaking of "The Grace of God," there was no intention of conveying the idea of absolving the individual from personal responsibility in the matter of sinning.

I was reared in an environment that created the complex. It was me against the world, or the world against me, with a few exceptions—only accepted as such after being proven to my satisfaction. From this statement you may surmise the extent of my misbeliefs, and the things I thought I had a right to do to outwit and overcome the world of enemies, that I might survive and wrest from life some of the things that seemed necessary to my happiness and comfort. Needless to say, I had to suffer almost beyond human endurance before beginning to unlearn all this, and that only doing right paid, or bought even a degree of peace, harmony and happiness into a life.

Sometimes the old habits and temptations temporarily get the best of my efforts to live constructively. At such times I am sorry and ashamed, and call upon this great power, 'God,' for assistance and forgiveness. When doing so, I am always conscious of receiving aid and forgiveness, as I would aid and forgive one who had wronged me, if repentant and trying to make amends. To me this 'Grace' is The Grace of God, tho to some it may be something different, or not even have a part in their life. I know I must still pay for the wrong—because of The Great Law of Compensation, and it is rather difficult to explain just what this 'Grace of God' means to me. So I say, "but for the 'Grace of God,' this great power of assistance, there to be utilized when we will, I too might be one of those 'outcasts' behind prison walls," since to have pursued the course I was once set upon, would doubtless have sooner or later placed me in just that position. I am not proud of this admission, you may be sure; but having been so generous with your aid and friendship for a long period of time, you have a right to know the kind of an individual I am. It is also desired to assure you, the effort is still being made to live right and do right by others, tho at times the progress is slow and interrupted by occasional incidents mentioned. Without meaning to be sentimental or emotional or self-pitying, it is still hoped you will, knowing these things about me, continue to bless my life with your friendship, and the assistance that comes from you to me, thru channels you are no doubt aware of. I have never consciously deceived or lied to you about anything, or attempted to do so.

Was very glad to have you answer the letter in "To You," and am giving the same much thought and consideration. Constructive criticism from a friend is always something to be appreciated.

The September issue seems especially good. I loved the editorials and Joseph Sadony's articles, and find it all interesting.

Missouri

J. H.

Ed. Note:—

Thank you for explaining your understanding of "The Grace of God." In this issue another friend has taken exception to the editorial note following your last letter.

God, or Nature, created laws based upon Equity, Justice, and Right, by which an Individual can adjust his life and gain satisfaction. Many times Man, in making his own laws, fails to search the depths and figure the effects of those laws; hence the variation in laws in the different states and countries.

Man, in his evolutionary struggle, makes mistakes and breaks

Now What Do YOU Think?

Nature's laws, as well as man-made ones. But God, or Nature, has given Man the right, privilege, and prerogative of abiding by its laws, or of violating them; he also has given Man the power to abide by or violate man-made laws. This the Individual can do either through ignorance of the law, through passion, emotion, or impulse, or through plain desire.

One may ask "God" or the Great Friends to assist and aid him in controlling himself so he will not violate laws, and he will receive help if he is sincere; but he first must put forth the effort to pray. And unless an Individual puts forth the effort to restrain himself he will break laws, under the stress of emotion, or strain, or conditions, whether they be natural laws or man-made ones. The letter from the "Walled City" contains some interesting points and facts, along this line of thought.

A SENSE OF INADEQUACY

Thank you for the editorial on the subject of being "walled in." It would seem that the great popularity of a recent book on winning friends is testimony to the fact that one of the outstanding problems which many persons face is the problem of getting along with others. In this connection also, of course, there is the desire to influence others; the dual subject matter of the book makes it to that extent an unreliable barometer.

The other night I dreamed that my youngest daughter, age four, was handling snakes. The following morning at breakfast she and her sister brought up the subject of a visit to a store the day before. On that occasion, they remarked, the four-year-old handled some imitation snakes on the display counter. Their mother said they were not snakes, but frogs; but she may not have observed the entire group. In any event, the incident had not been brought to my attention until after the dream. Trivial, but I found it interesting. I should add that I did not mention the dream until after they had introduced the subject.

I have not written anything for the magazine lately because of a sense of inadequacy in meeting my own problems. There are times when it is best to say nothing. Perhaps, also, I am somewhat lazy. TO YOU is the one magazine to which I look forward each month with keen appreciation. I am one of those who like "authoritative" articles, but I agree with Mr. Sadony (who can say more in fewer words than any man I ever read) when he says "It is sometimes not best to give a man his dessert or he won't eat his soup."

Casper, Wyo.

E. P. M——.

AN ANSWER TO R. B. C.

I am sorry, but I have had no opportunity to make good my tentative promise to review the two books "Philosophy of Mathematics" and "Mathematics for the Million." The first-mentioned book is by Bertrand Russell, the second is by Lancelot Hogben, who is one of the foremost English scientific writers and who explains in this book mathematical theories and their historical background for the benefit of the "man in the street."

If R.B.C. has had college mathematics, he will probably not be interested in "Mathematics for the Million." However, if he will in this case read Russell's book he will be able to answer for himself his own question about the difference between the three items he mentions in the "What Do You Think?" column of the September issue of "To You."

Philadelphia, Pa.

Ire Brandon

Akin to Nature

Ambro S. Park

The "Living of a Life" in line with Nature's Plan, with a minimum of strife, is the goal of hopeful Man.

But the "Lions" in the way are large and fierce and bold; and he often goes astray, tho he knows the better way, and he finds to his dismay, that the trail is dim and cold.

There are deep, destructive pits that are camouflaged as Joy; and bright he thinks his wits, as over them he flits, with eager, clutching mitts to grasp Joy without alloy .

In the midst of merry crowd, with the wind behind his back, he chortles long and loud; of his prowess he is proud; in his sky there is no cloud, 'til Nature tightens on the slack.

He has taken lots of rope and, when that rope is taut, he's brought up, short on hope; with Conscience he can't cope; he can only sit and mope, bereft of cheerful thought.

Oh, what remorseful fits when his tender bottom hits the hard bottoms of those pits! !

But 'tis no use to cry; he can only rise and try to crawl upward to the sky.

Then, if he be truly wise, he'll search the kindly skies with soul-felt prayer for Light; and the Great Friends, dwelling there, perchance may heed his prayer, if his Attitude of Soul

be Right.

